Sacramental Discourses

Upon several

SELECT SUBJECTS.

To which is added, a

DISCOURSE

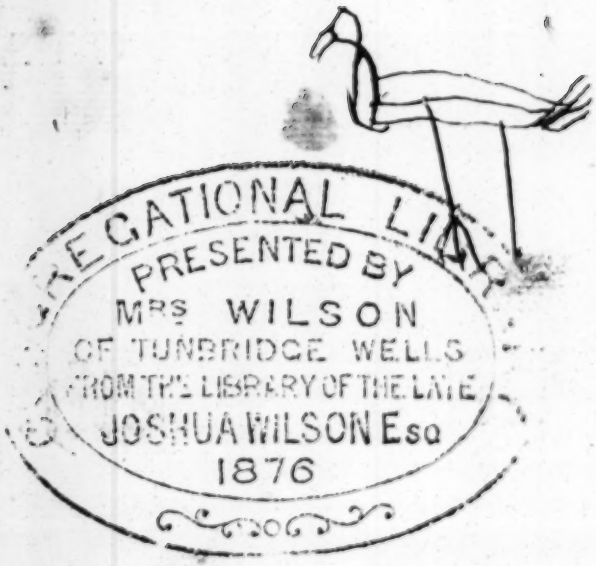
OF THE

Life of Faith.

By *Christopher Amiraut*, Minister of the Gospel in *Norfolk*.

LONDON:

Printed by *F. L.* for *Edward Giles*, Bookseller in *Norwich*, near the Market-place. 1699. 1690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To my Dear Brethren, Inhabiting in and about *Southrepps*, in *Norfolk*; Grace, Mercy, and Peace, &c.

Beloved in our Lord,

THese ensuing Discourses, which were lately Preached to your Ears, are now presented to your Eyes, not for their Worth or Excellency, but because I hope (through the Divine Blessing) they may be (tho plain) yet profitable. I Dedicate them to

you, as a Teſtimony of my ſincere Love to your Souls, and fervent deſire of your increaſe and growth in Grace, and in the knowledge of our Lord Jeſus, That as you are Planted in the Houſe of the Lord, you may flouriſh in the Courts of our God. *And whereas ſome of you are of a long ſtanding in Chriſtianity, and have almoſt finiſhed your courſe in Nature, ſo you may in Old Age ſtill bring forth fruit, and be fat, and flouriſhing: That it may be ſaid of you, as of that Church,* Rev. 2. 19. *that your laſt Works are more and better than the firſt. It is a great Bleſſing and Bleſſedneſs, to have Grace moſt vigorous when Grace*

Pſal. 92. 12, 13.

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and Glory are about to meet. My Gray Hairs do also admoniſh me, that I muſt ſhortly put off this my Tabernacle, therefore I think it meet, ſo long as I am in this Tabernacle, to ſtir you up by putting you in remembrance. This I wiſh even your perfection, for which I am willing to ſpend, and to be ſpent: And if in any thing I may promote your internal and eternal good, and be ſerviceable to your beſt Intereſt herein, I do, and ſhall rejoice.

2 Pet. 1. 13.
2 Cor. 13. 9.
2 Cor. 12. 15.

The moſt of theſe Sermons were Preached on the occaſion of the Adminiſtration of the Lords Supper, and my deſign in Printing them is, that you may have this

little piece ready to be a help to you, in your preparations for this Holy Ordinance. Here you may find ſomething to direct you; and ſomething to quicken you. Here you may ſee (as in a Mirrour) the Love of Chriſt, his dying love to your Souls, that you may be conſtrained to love him much, whom you can never love too much. In ſubſerviency hereunto, I have adjoined this ſmall Treatiſe of the Life of Faith, without which we can neither ſerve the Lord in any of his holy Adminiſtrations to acceptation, nor enjoy him to our comfort, Faith being the principal ingredient in all our Duties; without which it is im-
Heb. 11. 6. 27. *poſſible to pleaſe God. It is by Faith that we ſee him*

who

who is invisible; that we build upon the Rock of Ages; that we get Victory over the World, and live about it in the upper Region of Grace and Comfort: That we receive the Lord Jesus Christ for our Justification, and live on him, trust in him, adhere to him, love him, and rejoice in him, as if we saw him with our Eyes: That we are able to deny our selves, our own wisdom, wills and affections, and choose afflictions rather than sin, and vanquish the dread and horrour of Death it self. These are the noble exercises and high actings of this excellent Grace of Faith.

1 Joh. 5. 4.

Joh. 1. 12. Gal. 2. 20.

1 Pet. 1. 8. Heb. 11. 20, 25.

And

2 Th. 1. 11, 12. *And now Brethren, that our Lord would count you Worthy of this calling, and fulfil all the good pleaſure of his Goodneſs, and the work of Faith with Power, that the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jeſus Chriſt. That he would build you up, and give* Acts 20. 32. *you an Inheritance among all them which are Sanctified, is, and ſhall be the earneſt Prayer of*

YOURS,

In the Service of the Goſpel,

Chriſtopher Amiraut,

SERM.

SERMON I.

1 *Cor.* 11. 24.

This do in Remembrance of me.

THE Apoſtle, in this Chapter, doth reprove theſe *Corinthians* for their diſorderly practice in receiving the Lords Supper, *ver.* 20. 21, 22. their deportment in partaking of this Sacred Ordinance, was both ſinful and ſcandalous; and then he gives Rules and Directions for the right management thereof, ſo as the ends of its Inſtitution may be anſwered, *ver.* 26. 28. He doth alſo ſhew the great danger of an unworthy communicating in this holy appointment, *ver.* 27, 29, 30.

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In the words two things obſervable,

1. A Command. This do.

2. The ground and reaſon of it, in remembrance of me, your Lord and Saviour, who was Sacrificed for you, according to this twofold diviſion of the Text, theſe two Doctrines to be obſerved:

1. *Doctrine*: That it is the duty of true believers to receive the Lords Supper. This do.

2. *Doctrine*: That the great ground of the Inſtitution of his holy Ordinance is in commemoration of Jeſus Chriſt: This do in remembrance of me. To begin with the firſt, that it is the duty of all true believers to receive the Lords Supper.

This is the duty enjoined in the Text, and it is often inculcated in this Chapter, *ver.* 25. *This cup is the new teſtament in my blood: this do ye, as oft as ye drink it.* So *ver.* 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* It is not left at liberty whether we will or no, but expreſly and abſolutely enjoined

ed, as much as any other duty; there is the ſame Royal command requiring this duty as any other, I ſay for believers, not for all.

This is not ſo univerſally enjoined as having the Word Preached, becauſe the Preaching the Word is a converting Ordinance, but the Sacrament is a confirming Ordinance, and doth ſuppoſe Converſion.

I. The Reaſons why it is a duty upon all believers to partake of the Lords Supper, are

1. Becauſe it's the duty of Chriſtians to obey the commands of Chriſt, and every command, the leaſt as well as the greateſt, for every command has the ſtamp of Divine Authority upon it. This of receiving the Lords Supper is none of the leaſt of Chriſts commands.

2. Becauſe that all believers have an equal right and ſhare in Jeſus Chriſt, and ſo an equal right to partake of this holy Ordinance, *Gal.* 3. 28. all the Children of God by Faith in Chriſt Jeſus, and ſo an equal right to the benefits

nefits and priviledges purchaſed by Chriſt. This was ſignified by the gathering of Manna (which was a Type of Chriſt) he that gathered much had nothing over, and he that gathered little had no lack, *Exo.* 16. 18. to ſhew that all believers have an equal ſhare and proportion in Chriſt.

3. Becauſe it is the duty of all Chriſtians to commemorate Chriſt. This is the reaſon in the Text, Chriſt and the benefits we receive by him, are to be had in everlaſting remembrance. We ſhould ſay in this caſe as the Pſalmiſt, *Pſal.* 137. 5. *If I forget thee, O Jeruſalem, let my right hand forget her cunning.* Much more ſhould we ſay of the God of *Jeruſalem*, the Lord Jeſus Chriſt.

4. Becauſe it is the duty of believers to manifeſt their love to Jeſus Chriſt, who hath ſo largely expreſſed and demonſtrated his love to them, *Cant.* 1. 12. *There will I give thee my loves*, ſaith the Spouſe to her beloved, *we ſhould partake, and ſo partake in this holy Sacrament, as to give our loves to Chriſt.*

John

John 14. 15. *If ye love me keep my commandments.* And obedience to the commands of Chriſt, is a badge of the true friends of Chriſt. *John* 15. 14. *Ye are my friends, if ye do whatſoever I command you.* If ye do in deſire and endeavour, and they are written in the Book of Life that do what they can, tho they cannot do what they ſhould.

5. Becauſe it is the duty of believers to ſhew forth the Lords death till he come, in their profeſſion and practice; and by a ſubjection to this holy Inſtitution, we ſhew forth Chriſts death, 1 *Cor.* 11. 26.

II. As it is the duty of believers to receive the Lords Supper, ſo to receive it often, which is intimated in the fore-mentioned ſcripture, *As often as you eat this bread, and drink this cup*, &c. It was the practice of the Primitive Times, to celebrate this holy Sacrament of the Supper every Lords Day.

Obj. But as it is one duty to receive the Lords Supper, ſo it is one duty to be prepared for it, and I do not find my

my ſelf fit, and therefore I think it better to forbear than to come, leſt eating and drinking unworthily, I ſhould eat and drink Damnation to my ſelf.

Anſw. This is a great Remora and Obſtacle in the way of many, I ſhall therefore labour to remove it.

1. It is the duty of all Chriſtians, greatly incumbent upon them, to be prepared to put on their Wedding Garment, when they come to Feaſt with Chriſt at his Table, and great care is to be taken to prepare our ſelves for communion with Chriſt in this holy Ordinance; and not only an habitual, but an actual preparation is needful.

2. It is our duty alſo, to ſhew our ready obedience to this command of Chriſt, leſt we put a ſlight on his holy Ordinance; therefore we are not to forbear upon every doubt or ſcruple that do ariſe in our minds, it is the policy of Satan to inject ſcruples into our minds, and fill our hearts with fears and doubts, to hinder us from our duty.

3. A real ſence of thy unfitneſs and unworthineſs, do not argue thee to be ſo, but rather the contrary; true grace is ever ſuſpicious of it ſelf. When the Lord Jeſus told his Diſciples that one of them ſhould betray him, they rather ſuſpected themſelves than *Judas*, who was the Traytor. This holy Jealouſie of thine, ſuppoſeth thou haſt deſcended into thine own heart, and taken a view of thy ſpiritual ſtate and condition.

They are moſt fit that think themſelves leaſt fit; they are moſt worthy that live in the ſence of their own unworthineſs; they are faireſt in Gods eyes who are blackeſt in their own. Doſt thou ſay with holy *Jacob*, *Gen.* 32. 10. *I am not worthy of the leaſt of all thy mercies*? Art thou a humble ſelf-condemning Soul, thou art a fit Communicant, 1 *Cor.* 11. 34. A man hath never the more ſins becauſe he ſees his ſins; no more unfit becauſe he judgeth himſelf to be ſo.

4. A ſence of weakneſs of Grace, and the power and ſtrength of Corruption,

ruption, ſhould be no bar in a Chriſtians way from coming to the Lords Supper, for it is the moſt effectual means to ſtrengthen weak Grace, and to ſubdue ſtrong Corruptions; and therefore to neglect this Ordinance upon this Plea, is to hinder our ſelves of the beſt means of getting power over corruptions. The Croſs of Chriſt is Sins Terror, and the Souls Armour. The more weak thou art, the more need thou haſt of this Ordinance; it is obſervable what Chriſt ſaid to *Peter*, *Joh.* 21. 15. *Feed my lambs.* The Lord takes care that his Lambs, his weak and feeble ones ſhould be fed; and he is ſaid to gather his Lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young, *Iſai.* 40. 11.

Uſe. If this be ſo, then it is the duty of all Chriſtians to put themſelves into a capacity, that they may orderly, and in a Goſpel way, partake of this holy Sacrament, by ſubmitting to the Government of Chriſt in his Churches. There are many that have a fundamental

mental right, and yet are not capacitated to injoy their right by lying ſhort of their duty; the Lords Supper is an Ordinance to be adminiſtred in the Church of Chriſt.

Two things the Scripture ſpeaks of, Faith and Order; therefore it is not enough that a man be a true believer, but he muſt ſubmit to the order of the Goſpel, elſe he cannot regularly come under this holy adminiſtration, *Col.* 2 5. Let thoſe think of this who ſhut themſelves out from this holy Ordinance, by not coming up to the terms of the Goſpel.

2. For Exhortation: Then come to the Lords Supper, in obedience to the command of Chriſt.

Conſider theſe two things.

1. It is your Duty.
2. Your Priviledge.

1. It is your Duty: *This do.* Here is a Divine injunction.

But how ſhall I come ſo, as to be welcome to the Lords Table?

1. Then come humble; bring a broken heart along with thee. As the

Paſſover was eaten with bitter Herbs, ſo feed upon Chriſt with the bitter ſence of thy ſins. As he was broken for you, ſo be you broken for ſin. If you come with broken hearts, Chriſt will commune with you, he will ſup with you, and you with him, *Revel.* 3. 20. A broken humble heart is a heart opened to receive Jeſus Chriſt: This is the heart the Lord hath choſen to dwell in, *Iſaiah* 57. 15. The higheſt Heavens, and the loweſt Hearts, are his habitations, he will bind up the broken hearted, *Iſai.* 61. 1. And no Veſſels the Lord Jeſus delights to fill like broken Veſſels.

2. Come holily in a holy and heavenly manner: Come with thy Wedding Garment on, Faith and Holineſs. Thou art to meet the holy God, therefore come in a holy manner; holineſs becomes Gods Houſe for ever, *Pſal.* 93. 5. and this Garment of holineſs never becomes the Saints better, than when they approach to God in this holy Ordinance. When you go to a Feaſt you will put on your beſt Garments, oh take

take heed of coming to this holy Feaſt with thy filthy Garments on. Remember the King ſits at his Table, the Lord is there preſent to behold his Gueſts, *Matth.* 22. 11.

3. Come reverently with a holy awe and dread of God upon thy heart; have an awful ſence of the Divine preſence; though there is not the Corporal (as the Papiſts ridiculouſly ſay) yet there is his real Spiritual preſence. Say as *Jacob* when he had his Viſion of God, *Gen.* 28. 16, 17. *Surely the Lord is in this place:* And *how dreadful is this place! this is none other but the houſe of God, and this is the gate of heaven.* As the Name of the City was called *Jehovah, Shammah, Ezek.* 48. 35. So ſay of the holy Sacrament, the Lord is there.

4. Come boldly with a holy and humble confidence, *Heb:* 4. 15, 16. Our great High Prieſt hath paved for us a new and living way into the holieſt, by his own blood, *Heb.* 10. 19, 20. Come as Children to a Father, and the more clear thy intereſt is in Chriſt, the more confidently thou

wilt come. Get thy ſelf clear from the guilt of all ſin; let no ſin lye upon thy conſcience, for that will hinder thy confidence, 1 *Joh.* 3. 20, 21. If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us, not then have we confidence towards God. The Lord Jeſus Chriſt is cloathed with our fleſh; he is our Redeemer, our Kinſman, our elder Brother: *Nobis dedit Arrhabonem ſpiritus a Nobis accepit Arrhabonem carnis*, He hath given us the earneſt of his ſpirit, and hath received of us the earneſt of our fleſh.

5. Come with earneſt longings and breathings after Chriſt, with a good appetite. Remember thou comeſt to a Feaſt, to a rich Banquet of Wine, *Iſai.* 25. 6. Chriſt is a Fountain to fill thee, he is an Ocean, and not one drop of him but is of admirable efficacy; he is a Pearl, and ſo the leaſt of that muſt be very precious. Pant and breath after the Lord, as the Hart after the Water Brooks, *Pſal.* 42. 1, 2. Come with inlarged deſires, Chriſt can fill and

and ſatisfie all thy deſires, though never ſo inlarged; eye that promiſe, *Matth.* 5. 6. *Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.* Bring all thy wants to Chriſt, he will ſupply them: He will ſay, *Eat, O friends, drink ye, drink abundantly, O my beloved,* Cant. 5. 1.

6. Come believingly, let Faith be in its lively exerciſe; by Faith we ſee Chriſt, and feed upon him. Chriſt is a Feaſt to Faith; he gives himſelf. Chriſt hath not only given himſelf to Believers as their Sacrifice, but he hath given himſelf to them as their Portion; he hath given them his fleſh to eat, and his blood to drink; they are his by a dear purchaſe, and he is theirs by a ſweet communion. Come to Chriſt in this holy Ordinance, as to a Fountain to waſh thee, as to a Phyſician to heal thee; eat his fleſh, and drink his blood, whoſe fleſh is meat indeed, and whoſe blood is drink indeed. Haſt thou a troubled diſquieted Soul, come to Chriſt for reſt. It was a good expreſſion of one, *ubi tuta firma-*

que requies niſi in vulneribus ſalvatoris, where is there ſafe and ſure reſt for the weary Soul, but in the wounds of a Saviour; and every wound of Chriſt is a City of Refuge to the purſued Soul of a Chriſtian.

7. Come with love to Jeſus Chriſt, with thy heart full of love. Let thy heart aſcend in the flames of love. Say as the Spouſe, *Cant.* 7. 12. *There will I give thee my loves.* Let all thy love center in him who is the Element of love; conſider the great love of Chriſt to thee, that thou mayeſt be inflamed with love to him, *Cant.* 1. 4. *We will remember thy love more than wine: the upright love thee.* Love is the Loadſtone of Love. Gods firſt love was in making of man like himſelf. His ſecond great love was in making himſelf like man; remember this, that thou mayeſt ſet thy love wholly upon Chriſt.

8. Come rejoycingly with great gladneſs, as thoſe that come to a Feaſt: When *Solomon* was made King, they did eat and drink with great gladneſs.

1 *Chron.*

1 *Chron* 29. 22. eat and drink with great gladneſs in the preſence of the King of Heaven; there are the rareſt comforts, and the ſweeteſt conſolations flowing from the Croſs of Chriſt.

9. Come expectingly, with great expectations of the benefits to be received; come with the heart open to Chriſt, and he will have his heart open to thee. Believe it, Gods heart is open, Chriſts heart is open, and ſhall we be ſtrait hearted, and narrow ſpirited? Open thy mouth wide and he will fill it; here are repreſented and exhibited all the benefits and bleſſings of Chriſts Death. If we come with expectation, he will never ſend us away without ſatisfaction; ſay therefore with the Pſalmiſt, *Pſal.* 62. 5. my expectations are from him. It is well obſerved by one, that there was never any that came to Chriſt to be healed, or helped in any kind, but they came with a ſtrong expectation to receive the benefit they came for; if a Leper came, it was with expectation of cleanſing; if a Blind came, it was

with expectation of receiving his sight; if a Lame man came, it was with expectation of the restitution of his limbs. We never read of any that came to the Lord Jesus, but they came with expectation. Come with great expectation to this holy Supper of the Lord, this Feast of fat things. And so much for the duty.

The next thing to be considered is your priviledge; as it is your duty, so it is your priviledge: the Lord hath made that your priviledge which is your duty, and in coming to this Sacred Ordinance and holy Institution of Christ, we should eye both.

1. Is it not your Priviledge to meet with the Bridegroom of your Souls? and to Feast with him? to be brought into his Banquetting-house? and to have his Banner of love over you? *Cant.* 2. 4. here you may see the King in his beauty; here you may taste and see how gracious the beloved is.

2. Is it not your Priviledge to have communion with the Angels, and the General Assembly of the first born, whose

whoſe Names are written in Heaven? *Heb.* 12. 22. *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, &c.* in this holy Ordinance, as we have communion with the bleſſed Trinity, the Father, Son, and holy Spirit, ſo with the holy Angels and glorified Saints.

3. It is a priviledge to have communion with one another: here is in this holy Sacrament the communion of Saints; they have communion in the Body and Blood of Chriſt, 1 *Cor.* 10. 17. *We being many are one bread, and one body: for we are all partakers of that one bread.* No fellowſhip is comparable to this of communion of Saints; no ſuch oneneſs and intireneſs any where, as among thoſe who are joined together by the force of Faith and Love, *Cant.* 6. 9. *My Dove is but one, the daughters ſaw her and bleſſed her*; other Societies (faithfone) are but as the Clay in the Toes of *Nebuchadnezzars* Image, they may cleave together, but not incorporate one into another. The fellowſhip of Saints is found-

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ed upon their fellowſhip with Chriſt, 1 *Joh.* 1. 3. as in the holy Sacrament they have the neareſt, deareſt, and ſweeteſt communion with him, ſo one with another.

SERM. II.

II. Doctrine is this, That this Holy Ordinance of the Lords Supper was Inſtituted in commemoration of Chriſt: *This do in remembrance of me, Luk.* 22. 19. And ſaith the Apoſtle, 1 *Cor.* 11. 26. *As often as ye eat this bread, and drink this cup, ye do ſhew forth the Lords death till he come.* It is commemorative of Chriſt; the very end of its inſtitution is to remember him who dyed for us.

In the proſecution of this Doctrine, I ſhall ſpeak to theſe three particulars:

1. What

I. What it is to remember Chriſt.

II. What of Chriſt are we eſpecially to remember, in coming to this holy Ordinance.

III. Why are we to remember Chriſt.

I. What it is to remember Chriſt:

1. It denotes a thankful acknowledgment of his grace and favour. This holy Sacrament is called the Euchariſt, a Thank-offering; and one of the Ancients called the Lords Supper, Food made up all of thankſgiving. This remembrance of Chriſt is oppoſite to a forgetting of him. *Pſal.* 103. 2. *Bleſs the Lord, O my Soul, and forget not all his benefits.* Forgetfulneſs and unbelief do much hinder praiſe; we cannot be thankful for the means or mercies we forget.

2. It imports a recording the experiences of Divine Goodneſs in our hearts, to keep a Regiſter of them in our ſouls, not to ſuffer the impreſſions of

of the grace and love of Chriſt to wear out. *Pſal.* 119. 93. *I will never forget thy precepts, for with them thou haſt quickned me.*

3. To remember Chriſt, denote the exciting and ſtirring up of ſuch inward affections in the Soul, as are proper for, and ſuitable to ſuch a ſweet object as Chriſt is; as love to him, delight in him, earneſt breathings after him, and hope and confidence in him. To remember Chriſt, is not a bare act of the memory, we do not remember Chriſt, unleſs there be ſuitable affections to him ſtirred up, and excited in our ſouls. *Eccleſ.* 12. 1. *Solomon* calling the young man to remember his Creator, he intends thus much, that he ſhould remember to love, fear, and obey him. This is a right remembrance of Chriſt, when there is an excitation of ſuch affections in our Souls as are ſuitable to him.

II. *What of Chriſt are we to remember?*

1. His

1. His *Love*: That is the beſt thing in Chriſt, *Cant.* 1. 4. *We will remember thy love more than wine.* The thoughts of the Love of Chriſt doth reliſh more ſweetly than Wine, or the ſweeteſt creature-comforts.

1. His *ancient Love*; That old Love might not be forgotten, the Lords Supper was inſtituted; Chriſts love was from Eternity, it is of great Antiquity, *Prov.* 8. 30, 33. *rejoicing in the habitable part of the earth, and my delights were with the ſons of Men.* Chriſts ancient love is here expreſſed, *Jer.* 31. 3. *I have loved thee with an everlaſting love*: It is ſo both *a parte ante*, and *a parte poſt*; from everlaſting to everlaſting, *John* 13. 1. He loves to the end, and in the end; his love doth not decay or decline, but it's as freſh and vigorous as ever; Chriſts love is like himſelf, a Sun that ſhines always with the like brightneſs.

2. It is *free Love*: There was nothing in us to oblige the Lord Jeſus Chriſt to love us; he loved us not only above, but contrary to our deſert; there

there was nothing lovely in us, nothing to invite or draw forth his love towards us. Indeed we have nothing we can call properly our own but Sin and Ignorance. The remembrance of his free love ſhould greatly influence and excite our love to him: Chriſt is infinitely worthy of our Love, though we be altogether unworthy of his.

3. It is *great Love*, *Epheſ.* 2. 4. It is dying love, and ſurely dying love is great love. The Scripture doth ſet forth the love of Chriſt in very high and tranſcendent Expreſſions; it is a love that paſſeth knowledge, *Epheſ.* 3. 19. a love that hath all dimenſions in it, *verſ.* 18. breadth, length, depth and heighth. The Philoſopher tells us of Three Dimenſions, but here are Four:

1. It is a love of the greateſt breadth, it ſpreads over all Believers, *Ezek.* 16. 8. The skirt of his love covers all his people.

2. Of

2. Of the greateſt length, *Acts* 13. 47. he is for *ſalvation to the ends of the earth.*

3. Of the greateſt depth, *Pſal.* 86. 12. *For great is thy mercy towards me, and thou haſt delivered my ſoul from the loweſt hell.*

4. Of the greateſt heighth, *Pſal.* 36. 5. *Thy mercy, O Lord, is in the heavens, and thy faithfulneſs reacheth unto the clouds.*

The Apoſtle *Paul* ſets forth the love of Chriſt with the Four Dimenſions of the Croſs, to put us in mind (ſaith ſome ancient Writers), that upon the Extent of the Tree was the moſt exact love, with all the Dimenſions in this kind, repreſented, that ever was.

Chriſts Love is Great :

1. In reſpect of Quantity; it's full and abundant Love, an Ocean that hath neither bank nor bottom. *Chryſoſtome*, ſpeaking of the Love of Chriſt, ſaith,

ſaith, *I am like a Man digging in a deep Spring, I ſtand here, and the water riſeth upon me, and I ſtand there, and ſtill the water riſeth upon me.*

2. It is great in reſpect of Quality, his love is like himſelf; yea, it is himſelf: Chriſts love is not a Quality in him, but his Eſſence; He is Love, 1 *John* 4. 16.

2. We ſhould remember the Effects and Fruits of his Love, his Death and Sufferings, his bitter Paſſion, *Lam.* 1. 12. *Behold and ſee if there be any ſorrow like unto my ſorrow.* He was wounded for our tranſgreſſions, he conflicted with the Wrath of God, he drank off a lively draught of his Fathers diſpleaſure. Remember his bitter Agony in the Garden, his curſed and ignominious Death on the Croſs: He ſuffered that which we ſhould have ſuffered, he was made a Curſe to deliver us from the Curſe. Remember this.

2. Again, Remember all the Benefits and Bleſſings we have by the Death and Sufferings of Chriſt. Infinite are the Benefits of his Death, we have

have Life by his Death, we are reconciled to God, juſtified, ſanctified by his Death. Indeed all our Mercies are the Heart-blood Mercies of Chriſt. The Death of Jeſus Chriſt is of infinite advantage to Believers.

3. Remember his Life: He that was dead is alive, and lives for evermore, *Rev.* 1. 18. and he ever lives to make interceſſion for us, *Heb.* 7. 25. Your crucified Saviour is now glorified; he that humbled himſelf to Death, is now highly exalted, and has a Name given him above every Name, *Phil.* 2. 9. He is gone to prepare a place for us, to take up Heaven in our Names, *John* 14. 3. Chriſt, our Head, is glorified, and we are ſaved by his Life, *Rom.* 5. 10.

3. Why are we eſpecially to remember Chriſt in this holy Ordinance of the Supper.

1. Becauſe it was inſtituted for this very end, we do not anſwer the end of its inſtitution, if we do not remember Chriſt. This Reaſon we have in the Text: *This do in remembrance of me.*

2. Becauſe that Jeſus Chriſt is the Object repreſented to us in this Holy Sacrament, under theſe Symbols of Bread and Wine; the Bread repreſents his Body, the Wine his Blood: Chriſt is here viſible to an Eye of Faith, and all the benefits of his Death are exhibited. Chriſt is preſent to Faith, it can diſcern the Lords Body: an Eye of Sence ſees only the outward Elements, but the Eye of Faith ſees Chriſt through theſe Elements.

Uſe 1. If this be ſo, then what ſhall we ſay of many who come to this holy Ordinance without any remembrance of Chriſt? They do this, but not in remembrance of him, they quite fruſtrate its Inſtitution, in not making that the End of their coming to commemorate Chriſt; they come not to ſee Jeſus Chriſt but out of cuſtom. None can remember *Chriſt* but thoſe that know him; thoſe that are ignorant of *Chriſt* cannot diſcern the Lords Body. How many Thouſands come to the Sacrament groſly ignorant

rant of *Chriſt*, at leaſt, in a ſaving manner? and how can they remember him of whom they have no knowledg? *Ignoti nulla cupido*; there is no deſire of an unknown thing. And how many come to this holy Ordinance, and preſently forget *Chriſt*? A ſign they had no remembrance of him, at leaſt, that his remembrance made little impreſſion upon their hearts, as the Apoſtle *James* ſpeaks concerning thoſe who are hearers of the Word only, and not doers of the ſame, whom he aptly compares to a man that views his natural Face in a Glaſs; *he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was*, James 1. 23, 24. So many that come to this holy Sacrament, go their way, and preſently forget *Chriſt*, they carry away no remembrance of him in their hearts. But is this to eat the Lords Supper? Or rather, do not ſuch eat and drink unworthily, and ſo eat and drink Judgment to themſelves?

2. We have all cauſe to be humbled, that in coming to the Supper of the Lord, we have ſo little remembred our deareſt Saviour, that our meditations have been no more fixed upon a bleeding dying *Chriſt*, is matter of deep humiliation: When we have ſeen the Bread broken, we have not remembred how his Body was broken for us; and the Wine poured out, we have not remembred how his Blood was ſhed upon the *Croſs*, for the remiſſion of our ſins: Or if we have had ſome remembrance of him in the act of receiving, yet we have ſoon forgotten him.

Uſe 2. Let us then be exhorted to remember *Chriſt*; There is not a more ſweet and pleaſing Object to remember than the Lord Jeſus Chriſt: Say with the Spouſe, we *will remember thy love more than wine*, *Cant.* 1. 4. and with the Prophet, *The deſire of our Souls is to thy name, and to the remembrance of thee*, Iſa. 26. 8.

1. Let thy remembrance of him be a thankful remembrance, *Pſal.* 104. 24. *My meditations of him ſhall be ſweet*; *I will*

I will be glad in the Lord, becauſe thy loving kindneſs, is better than life, my lips ſhall praiſe thee, ſaith *David*, Pſal. 63. 4.

2. A *conſtant remembrance.* Let not the remembrance of *Chriſt* wear off, remember him ſo as never to forget him, as *David* ſaith, *Pſal.* 137. 5. *If I forget thee, O Jeruſalem, let my right hand forget her cunning.* Much more ſhould we ſay thus (as was hinted before) of our bleſſed Saviour. It is reported of *Ignatius*, that after his death, his body being opened, the Name *Jeſus* was found written in his heart: Let this ſweet Name *Jeſus* be written in thy heart, that thou maiſt carry the remembrance of it with thee wherever thou goeſt; as it is ſtoried of a certain People, That wherever they went, they carried their gods with them; ſo *Ignatius* was called *Theopheros*, one that bare God about with him.

3. Keep ſuch a remembrance of *Chriſt* in thy heart, as to obey him, to live to him: Then our remembrance of *Chriſt* is right, when it is practical:

To me to live is Chriſt: As you have received Chriſt Jeſus the Lord, ſo walk in him, Col. 2. 6. Be urged by the conſtraints of his love, 2 *Cor.* 5. 14. Let his love *conſtrain* you to live unto him: 1 *John* 2. 6. *He that ſaith, he abideth in him, ought himſelf alſo ſo to walk, even as he walked*: And this is the beſt remembrance of *Chriſt*, when we live unto him.

Motives. Conſider theſe Two Things:

1. That the Lord Jeſus *has remembred us*, and that in our low condition: He remembred us in our low eſtate; for his mercy endureth for ever: He redeemed us from the loweſt Hell: When thou *wert caſt out, to the loathing of thy perſon*, then his *time was the time of love*, Ezek. 16. 5, 8.

2. Conſider, the *Lord Jeſus Chriſt remembers us ſtill*; he ever remembers us: He is ſending us from Heaven many ſweet Pledges, and choice Tokens of his Love; he bears us upon his heart: as *Aaron* the High Prieſt did

bear

bear the Names of the children of *Iſrael* before the Lord, *Exod.* 28. 12. So *Chriſt* our High Prieſt bare the Names of all Believers upon his Heart, before his Father; *They are graven upon the palms of his hands, and their walls are continually before him*, Iſa. 49. 16. So that he cannot forget them, as the Lord ſpeaks concerning repenting *Ephraim*, *I do earneſtly remember him ſtill*, Joel 31. 20. *Chriſts* remembrance of us is as freſh and vigorous as ever.

Directions.

But what ſhall we do to keep the remembrance of *Chriſt* freſh and lively in our hearts?

1. Then let us ſtudy to know him, as the Apoſtle *Paul* ſaith, *Phil.* 3. 10. *That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings*: and labour to know *Chriſt* more, follow on to know the Lord; labour to know him diſtinctly in all the parts of his glory, get a more experimental knowledge of him, ſtudy to know him, and to know thy Intereſt in him.

2. Record thy Experiences of *Chriſt*, and reflect much upon thy Experiences: Say with the Pſalmiſt, *Pſal.* 17. 11, 12. *I will remember the works of the Lord; Surely I will remember thy wonders of old; I will meditate alſo of all thy works, and talk of thy doings.* Let thy thoughts dwell much upon what Chriſt has done for thee; remember the Years of the right hand of the Moſt High.

3. Reſt not till thou haſt got a clear Evidence of thy Intereſt and Propriety in him, in his love, and in all the benefits of his Death, that thou maiſt ſay as he ſaid, *Deus meus, & omnia*; Chriſt is mine, and all things are mine. A man will remember that which is his own: If thou knoweſt Chriſt to be thy own, that thou canſt ſay with the Spouſe, *I am my beloveds, and my beloved is mine*, then thou wilt remember him with the greateſt delight.

4. Set ſome time apart every day to meditate on the Lord Jeſus Chriſt, to think of his Love. Things that are tranſient affect not much, but when our meditations dwell on any Subject, then

then they are affecting *Chriſt* crucified is a ſweet and delightful Subject to ſettle our meditations upon.

5. Be frequent and fervent in attending upon the Ordinances, in hearing the Word, receiving the Lords Supper; and the Ordinances are great helps to put us in mind of Chriſt, for they point at at him. In the Word Chriſt is exhibited to the Ear, in the Sacrament he is exhibited to the Eye; and be fervent in thy obedience upon the Ordinances, wait and wait diligently at Wiſdoms Gates.

6. Pray earneſtly for the Spirit, amongſt the many benefits and bleſſings we receive by the Spirit, this is one, and none of the leaſt, *John* 14. 26. *But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance*, &c. The Spirit is given to be our remembrance, to ſeal the love of Chriſt to our Souls, and to ſhed it abroad in our hearts, *Rom.* 5. 5.

SERM.

SERM. III.

John 6. 56.

He that eateth my fleſh, and drinketh my blood, dwelleth in me and I in him.

OUR Lord Jeſus in this Chapter, doth ſweetly and excellently diſcourſe of himſelf to be the bread of Life, that came down from Heaven to give life unto the World, *ver.* 33. whereof Manna was a Type. And he enters into a compariſon betwixt Manna and his Fleſh. Manna came down from Heaven, ſo did *Chriſt*: Manna was given to maintain the lives of the People in the Wilderneſs; ſo *Chriſt* was

was given for the life of the World. Manna ſuited every ones taſte, it had all ſorts of good taſtes in it. The Lord Jeſus *Chriſt* ſuits the taſt of every believer; there was never any that taſted the ſweetneſs of this true heavenly Manna but liked it.

He ſhews alſo the great Benefits and Priviledges accruing to thoſe who eat of this Bread of Life.

I. *They ſhall live for ever*, ver. 50, 51, 54. Thoſe that did eat of the Manna, that fell in the Wilderneſs, did not live for ever. *Your Fathers* (ſaith *Chriſt*) *did eat of the Manna in the Wilderneſs and are dead. This is the bread which came down from heaven, that a man may eat thereof and not dye.*

II. Another benefit is held forth in the Text: *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

In the Words two things obſervable

1. *A Priviledge; a Believers dwelling in Chriſt, and he in him.* The Word in the Original notes a conſtant abiding and dwelling.

2. *The*

2. *The means by which Believers partake of this Priviledge*, viz. *by eating his fleſh, and drinking his blood*, it's not meant of a corporal, but of a ſpiritual eating. By theſe natural actions of eating and drinking, is underſtood believing in Chriſt. *Manducaſti ſi credidiſti, If thou haſt believed, thou haſt eaten* (ſaith one of the Ancients.) To eat Chriſts fleſh, and to drink his blood, is to receive him by Faith. Faith is the mouth that feeds upon his fleſh that drinks his blood; and as the meat and drink which is received by the mouth is incorporated into our bodies, ſo by a believing eating Chriſts fleſh, and drinking his blood, we are incorporated into him in a Myſtical and Spiritual manner.

The Doctrine from the Words is this:

Doct. That thoſe who by Faith receive Jeſus Chriſt, Chriſt dwelleth in him, and he in them.

Or thus: There is a mutual in-being and in-dwelling of Believers in Chriſt, and Chriſt in Believers. In

In the proſecution of this Doctrine, three things will fall under conſideration.

I. *What it is to receive Jeſus Chriſt by Faith, which is ſet forth in the Text to be an eating his Fleſh, and drinking his Blood.*

II. *What it is for a Believer to dwell in Chriſt, and Chriſt in him.*

III. *How it appears, that thoſe who receive Jeſus Chriſt by Faith, dwell in him, and he in them.*

I. *To receive Jeſus Chriſt by Faith,* denotes theſe Three Things.

1. To receive the Offices of *Chriſt*, or *Chriſt* in all his Offices, as Prophet, Prieſt and King, to receive him for a Soveraign as well as for a Saviour, to receive him not only as a Prieſt to ſave us, but as a Prophet to teach us, and as a King to govern us, *Col.* 2. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk in him* And *Phil.* 3. 8. the Apoſtle owned Chriſt for his Soveraign as well as for his Saviour. Faith re-

ceives Christ as he is tendred in the Gospel, to wit, in all his Offices.

2. It implies a receiving the Vertue of Christ, as he that eateth and drinketh, receives the Vertue of the Meat and Drink, so he that truly receives Christ, receives of Christs Vertues, he doth receive him in his Efficacies; he receives the Vertue of his death-killing sin: therefore the Apostle *Paul* saith, *I am crucified with Christ*, Gal. 2. 20. and the Vertue of his Resurrection, raising him up unto newness of life, *Jo.* 6. 47. *He that eateth me, even he shall live by me*: He receives Strengthening Vertue from him. As our Saviour said concerning the Womans touching of him, *Luke* 8. 46. *Vertue is gone out of me*: thou canst not touch Christ by Faith, but Vertue cometh out of him. For a man to say he feeds upon Christ, and receives no Vertue, no Nourishment from him, he is like a man that dreameth he eateth, but when he awaketh his Soul is empty, *Isa.* 29. 8.

3. It

3. It implies a Knowledge of *Chriſt*. Faith includes Knowledge, as the Apoſtle ſaith, *I know in whom I have believed.* Theſe Two are put together, *Taſte and See*, Pſal. 34. 8. They have an Experimental Knowledge of *Chriſt*, who have received him by Faith. Faith hath Light accompanying it, *Mark* 15. 32. To the receiving of Jeſus Chriſt, an implicite Faith is not enough, as the blind man ſaid to Chriſt when his Eyes were opened, and this queſtion put to him, *Doſt thou believe on the Son of God?* John 9. 35. He anſwered, *Who is he, Lord, that I might believe on him*, verſe 36.

II. *What it is to dwell in Chriſt, and Chriſt in us*; it denotes,

1. A mutual in-being, to be united to him, and he to us: it denotes the neareſt and deareſt Union: as we are in *Chriſt*, ſo he is in us by way of Union; he unites himſelf to us: By Nature we are eſtranged from *Chriſt*, till he unite himſelf to us. Believers are made partakers of his Perſon: not only his Gifts and Graces are a Believers, but

but *Chriſt* himſelf, *Gal.* 2. 20. *Chriſt liveth in me*, ſaith the Apoſtle *Paul.*

2. As it denotes the *deareſt* union, ſo the *ſweeteſt communion*: There is ſweet and intimate converſe betwixt *Chriſt* and the believing Soul; and what is this but *Chriſt* letting out his Heart to the Soul, and the Soul letting out its heart to *Chriſt*? Where the union is *neareſt*, the communion is *ſweeteſt.*

3. *Mutual abiding*, John 15. 3. *Abide in me, and I in you:* A permanent being, a Believer has his abode in *Chriſt*, and *Chriſt* takes up his abode with him, *John* 14. 23. *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him:* The Heart of a Believer is Chriſts Manſion, his Temple, where he has his conſtant reſidence: He that dwells between the Cherubims, dwells alſo in the Believers Heart.

III. *How doth it appear, that thoſe who receive Chriſt by Faith, dwell in him, and he in them?*

1. Be-

1. Becauſe Faith is an uniting Grace, it has the preeminence in our union with *Chriſt*: Love makes us like to *Chriſt*, but it is Faith that makes us one with him: Our union to *Chriſt* is by Faith, and he is ſaid to dwell in us by Faith, *Epheſ.* 3. 17. Love is the Grace that unites the Members of *Chriſt* to one another, but it is Faith that unites us to *Chriſt*.

2. As Faith is an uniting, ſo a cleaving Grace; it is by Faith we adhere and cleave to *Chriſt*, by freſh acts of Faith we continue and abide in him: Unbelief is a ſin that cauſeth us to depart from God, *Heb.* 3. 12. it is called *an evil heart of unbelief, in departing from the living God. Your iniquities*, ſaith the Prophet, *Iſaiah* 59. 2. *has ſeparated between you and your God*, eſpecially this ſin of Unbelief; but *he that believeth, hath everlaſting life*, becauſe he hath *Chriſt*, and by continuing in believing, he abides in him who is *everlaſting life*.

3. By Faith a Believer has communion with *Chriſt*: in Faith ſtands ori-

ginally our communion with God, and it is maintained by Faith. Hence we converſe with *Chriſt*, we ſee him, and enjoy him by Faith, *John* 14. 21. *He that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him*: All the manifeſtations of *Chriſt*, and the communications of his Grace are received by Faith, all our Viſions of God here are the Viſions of Faith: Faith is our Charter (ſaith one) by which we hold all our Spiritual Priviledges, or Title in *Capite* to Heaven. And ſo much for the Doctrinal part: The Application follows.

Application.

Uſe 1. If this be ſo, then hence we ſee who dwells in *Chriſt*, and *Chriſt* in them; ſuch as *eat his Fleſh and drink his Blood believingly*: not ſuch as receive the Sacrament barely, but that receive *Chriſt* by Faith in the Sacrament. There is a ſacramental eating, and a ſpiritual believing eating: He that

that eats and drinks Only, ſacramentally receives the Bread and Wine only, but he that eateth and drinketh believingly, receives *Chriſt* in the Bread and Wine, though not corporally, yet really and ſpiritually, and is thereby made one with *Chriſt*.

2. Then by this we may know, whether we dwell in *Chriſt*, and he in us, if we by Faith receive him? Do we feed upon Chriſts Fleſh, and drink his Blood? If ſo, then,

1. We eſteem his Fleſh the moſt delicious Food, and his Blood the ſweeteſt Drink, ſweeter than the ſweeteſt Wine, as *David* ſaith of the Word, that it was *ſweeter than the honey, and honeycomb*, and *Job* eſteemed it better than his neceſſary food; ſo is *Chriſts* Fleſh and Blood to the Worthy Receiver.

2. He that by Faith feeds upon the Fleſh and Blood of *Jeſus Chriſt*, does receive real nouriſhment thereby, as the Bread and Wine are nouriſhing to the body: *My fleſh* (ſaith Chriſt) *is meat indeed, and my blood drink indeed*, that

is really nouriſhing and ſtrengthening the Soul. A man that takes in his meat and drink, and receives no nouriſhment thereby, it argues a bad Stomach, and a diſeaſed body; ſo for perſons to partake of the outward Elements, the Bread and Wine in the Sacrament, and receive no ſpiritual nouriſhment thereby, it argues a diſeaſed Soul.

Uſe 2. Is of Conſolation. This makes much for the comfort of believers: What great priviledge and comfort then for a believer to dwell in Chriſt, and Chriſt in him. For,

1. He that dwells in Chriſt, dwells ſafely; he is a ſafe Habitation, a Sanctuary to the Soul, to hide and defend it, Cant. 2. 3. *I ſate down under his ſhadow with great delight* (ſaith the Spouſe): Under his ſhadow is the ſureſt protection to the believing Soul, *Pſal.* 57. 1. He is a Rock and Refuge: as there is no felicity to be found like to that of his affection, ſo no ſafety to that of his Protection, *Iſaiah* 33. 16. in *Chriſt* there is both protection and pro-

proviſion: it is moſt ſafe to dwell in Chriſt, and Chriſt in us; for he maintains the Houſe where he dwells; he is bound (as I may ſpeak with reverence) to all Repairs. It was a good Expreſſion of *Auſtin*, *Nemo nos lædit, niſi qui Deum vincit*; None can hurt us but they that can overcome God. A believer dwelling in Chriſt, is as ſafe as Chriſt himſelf.

2. As he that dwells in Chriſt dwells ſafely, ſo comfortably; he is fed with the fineſt of the Flower, and has honey out of the Rock, *Revel.* 3. 20. *Behold I ſtand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* Chriſt is the God of all comfort, and he can bring comfort out of diſcomfort, light out of darkneſs; out of the eater he can bring meat, and out of the ſtrong ſweetneſs; he can turn our water into wine, and all our miſeries into mercies, *in his preſence there is fullneſs of joy*, Pſal. 16. 11.

3. *Exhortation:* If this be ſo, then feed upon *Chriſt* by Faith: when thou comeſt to the Sacrament, eat his fleſh and drink his blood: as *Deborah* ſaid, *Judges* 5. 12. *Awake, awake, Deborah,* ſo ſay thou to thy Faith, Awake, Faith, awake, come to this holy Feaſt, this Banquet of Wine, with a good Stomach; come with longing, and enlarged deſires, *Pſal.* 63. 1, 5. As an hungry man is not only willing to eat, but he longeth to eat, thou ſhalt not looſe thy longing; for he ſatisfieth the longing ſoul, *and filleth the hungry ſoul with goodneſs*, Pſal. 107. 9. If you come with longing deſires, you ſhall be ſent away with full Souls, you ſhall feed to ſatisfaction, *Luke* 1. 53. *He hath filled the hungry with good things: Ex pauper venio ad te divitem, miſer ad miſericordem* (ſaith one), Behold! I poor come unto thee who art rich, I miſerable to thee who art merciful, that I might not go away empty, *Matth.* 15. 32. it's ſaid *Chriſt* had compaſſion on the multitude, becauſe they had continued with him Three Days, and had no-

nothing to eat. He that would not ſend away the multitude with faſting bodies, will he not much more regard hungry Souls, and not ſend them away faſting? God has an open hand to them that have an open mouth. Then labour to get thy Faith actuated; the longer the Bucket, the more water it brings up: Conſider, the more thou feedeſt upon Chriſt, the nearer union, and ſweeter communion with him.

But how ſhall I get my heart more enlarged, and my mouth more opened?

Some Directions.

1. Then, get a ſight and ſence of *Chriſts Worth*, and *thy own Wants*: Of *Chriſts Worth*; he is the Pearl of the greateſt price, more precious than Rubies, and all the things thou canſt deſire, are not to be compared unto him, *Prov.* 3. 15.

2. Of *thy own Wants*. The full Stomach loathed the Honey-comb, *but to the hungry ſoul every bitter thing is ſweet*, Prov. 27. 7. He that is ſenſible of his wants, ſees his need of Chriſt; the ſin-

ſick Soul ſees its need of the Phyſician.

2. Strive much with thy heart to get it enlarged, take pains with thy ſelf, give all diligence, ſhut thy heart upon the world, and open it to God, and be ready to give entertainment to the motions of his holy Spirit; when the world would crowd in upon thee, ſhut it out, but when the Lord Jeſus knocks at the door of thy heart, be ready to open unto him, and do as *Moſes* did when he went up to the Mount to converſe with God, he left the people below; ſo when thou comeſt to this Feaſt of Fat Things which the Lord has prepared in his Holy Mountain, leave the world below, get thy Heart empty of all worldly cares and diſtractions.

3. In the act of receiving let thy Heart be filled with holy meditating of Jeſus Chriſt, his infinite Love, his abundant Grace, his rich Mercy, as *David* ſpeaks, *Pſal.* 104. 34. *My meditations of him ſhall be ſweet, I will be glad in the Lord.* Let thy Meditations

ditations be enlarged upon Jeſus Chriſt.

4. Pray earneſtly that God would enlarge thy Heart, as *Solomon* asked Wiſdom, and God gave him Wiſdom, *and underſtanding exceeding much, and enlargeneſs of heart, even as the ſand that is on the ſea ſhore*, 1 Kings 4. 29. So if thou ask for an enlarged Heart, thou ſhalt have it, *Matth. 7. 7. Ask and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you.*

SERM.

SERM. IV.

Epheſ. 1. 13.

In whom alſo after that ye believed, were ſealed with the holy ſpirit of promiſe.

THE Apoſtle, in *verſe* 3. breaks forth into an heavenly Gratulation, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings*, &c. And in the following Verſes, we have an enumeration of theſe ſpiritual bleſſings; as, firſt, *Election*, verſe 4. *according as he hath choſen us.* And *holineſs* is joyned, as the Fruit and Effect thereof; For though we be not choſen for

for our holineſs, yet we are choſen to be holy.

2. *Adoption*, verſe 5. *Having predeſtinated us unto the adoption of children by Jeſus Chriſt.*

3. Our *Acceptation* in Chriſt, *verſe* the *6th.*

4. *Forgiveneſs of ſins*, a choice and ſpecial benefit flowing from our Redemption through his blood, *verſe* the *7th.*

5. *A Right* and *Title* to the heavenly Inheritance, *Verſe* 11. And another ſpiritual bleſſing we have mentioned in the Text, *In whom after that ye believed, ye were ſealed with the holy ſpirit of promiſe.* Here we have the believers aſſurance of his Right and Title to his heavenly Inheritance: This is the higheſt Link in this Golden Chain, this is the Top of the Ladder which reacheth to Heaven.

In the words Four Things obſervable:

I. *The Priviledge or Bleſſing expreſſed* (*ſealed*); that is, fully aſſured.

II. *The*

II. *The Subjects of this Priviledge* (ye) Believers.

III. *The manner how*, or *the Perſon by whom*, the holy Spirit of Promiſe, the holy Spirit, or Spirit of Holineſs, *Nil niſi ſanctum a ſancto Spiritu prodire proteſt*, Nothing but that which is holy can proceed from the Holy Spirit.

1. The Spirit of Promiſe, and that for theſe Two Reaſons:

2. Becauſe the Spirit is promiſed, *Acts* 1. 4. The Spirit is the Promiſe of the Father there mentioned.

3. Becauſe it is the Work and Office of the Spirit to apply the Promiſes.

IV. *The Order* is obſervable; *after that ye believed ye were ſealed:* Firſt ye believed, and then were ſealed: Faith is our Seal, *John* 3. 33. Aſſurance is Gods Seal, and God honours our ſealing to his Truth by his ſealing by his Spirit.

From the words theſe Doctrines:

1. *Do-*

1. *Doctrine, That the Spirit of God is the holy Spirit of Promiſe.*

2. *Doctrine, That Believers are ſealed with the holy Spirit of Promiſe.* God ſets the Broad Seal of his Spirit upon Believers: This is the proper Work and Office of the Spirit. as none but the Son of God can redeem, ſo none but the Spirit of God can aſſure, ſo as to make our Evidences clear and infallible, and above all Doubts and Fears. There is a Threefold Work of the Spirit:

1. To convey and plant Grace in the Soul.

2. To act and help us to exerciſe the Graces which are planted there.

3. To ſhine upon, and enlighten thoſe Graces, or to give an earneſt of thoſe Graces. This laſt is that which the Text leads to: The Spirit ſeals, the Redeemer, *John* 6. 27. *Him hath God the Father ſealed*: The Father ſealed him by the Graces of the Spirit, which he had poured out upon him, without mea-

meaſure. And the Spirit ſeals the Redeemed.

In the proſecurion of this Truth Three Things to be conſidered.

I. *What this ſealing of the Spirit is?*

II. *Why are Believers ſealed by the Spirit?*

III. *What are thoſe ſealing times of the Spirit?*

I. *What this ſealing of the Spirit is?* and wherein it reſembles a Seal?

Anſw. It doth reſemble a Seal in theſe Four Particulars:

1. *A Seal doth imprint a likeneſs upon the thing ſealed*; as when the Kings Picture, or Image, is ſtamped or ſealed upon the Wax, every thing in the Wax doth anſwer to that in the Seal; ſo the Spirit, in ſealing us, ſets the Stamp of Jeſus Chriſt upon us. There is a likeneſs to Chriſt, ſomething of every Grace of Chriſt in believers, *John* 1. 16. *And of his fullneſs have all we received, and grace for grace.* Grace an-

anſwerable to Grace in proportion. There is no Grace in Jeſus Chriſt but there is the likeneſs of it in a Chriſtian, in ſome ſmall meaſure; There is the ſame mind, *Phil.* 2. 6. the ſame affections; they love that which he loves, and hate what he hates; the ſame deſires. 1 *Pet.* 2. 9. *that ye ſhould ſhew forth the praiſes of him*, the Vertues or Graces of him, as the words are in the Original.

2. *Sealing is for diſtinction:* Men ſet their Seals upon their Goods to diſtinguiſh them. Seals have ſome peculiar Engravings in them, ſerving to diſtinguiſh one mans Deed from another: ſo the Spirits ſealing Believers, they are thereby diſtinguiſhed from others; as Circumciſion was a Seal, or Note of Diſtinction to the *Iſraelites*, to diſtinguiſh them from other Nations. God hereby diſtinguiſhes his People from others; by the peculiar Engravings of his Love they are known to be the Lords, to be *a choſen generation, a royal prieſthood, an holy nation, a peculiar people.* There is the Seal of *Election*,

2 Tim.

2 Tim. 2. 19. *The foundation of God ſtandeth ſure*: Having this Seal, the Lord knoweth them that they are his. This is (as I may call it) Gods Privy-Seal; and the ſealing of the Spirit, this I may call his Broad-Seal.

3. *Sealing is for appropriation*: Men ſeal thoſe things that are their own, Merchants ſeal their own Wares, men mark their own Sheep: God in ſealing us by his Sqirit, doth appropriate us to himſelf. God hath choſen and ſingled out a people whom he delights in, *Iſa.* 43 21. *The Lord hath ſet apart him that is godly for himſelf*, Pſal. 4. 3. Gods ſealing Believers by his Spirit, denotes his peculiar owning them.

4. *A Seal is for confirmation:* It is uſed therefore for confirming Evidences, and making them Authentick, *Jer.* 32. 44. So the ſealing of the Spirit is for the confirmation of Believers; they are hereby confirmed in the Love of God, *Rom.* 8. 38. The Apoſtle was fully perſwaded, that nothing could ſeparate him from the Love

Love of Chriſt. Hereby they are ſecured againſt all Fears, and ſtand againſt all Accuſations, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods Elect? Who is he that condemneth?* We dare defie all Objections, and all Accuſations of Conſcience. Believers are *ſealed to the day of redemption*, Eph. 4. 30.

II. *Why are Believers ſealed by the Spirit?*

1. To manifeſt Gods high and precious eſteem of them, to ſhew how precious they are in his account; Men ſeal that they have a great value for, and an high eſteem of: Gods people are precious in his eyes, *Iſaiah* 43. 4. *Since thou waſt precious in mine eyes, thou haſt been honourable*: They are his Jewels, Pearls in his eyes; and to ſhew his high Eſteem of them, he ſets the Broad Seal of his Spirit upon them.

2. That they may be ſecured in, and aſſured of his Love, that all doubts may be removed, that they may ſee

his Love, and be able to read their Evidences for Heaven. Hereby they are eſtabliſhed in their Union with Chriſt: God loves his people ſo as he would have them know that he loves them: And this is moſt comfortable; this is *præmium ante præmium*, Heaven aforehand. Our ſecurity conſiſts in the love of God to us, our comfort in knowing that he loves us.

III. *What are thoſe ſpecial ſealing times of the Spirit?*

1. Times of great Troubles and Tribulations, *Zech.* 13. 9. The Lord there ſaith, *he will bring the third part through the fire, and will refine them as ſilver is refined, and try them as gold is tryed, and will ſay, it is my people, and they ſhall ſay, the Lord is my God.* The beſt Comforts are reſerved for the worſt Times, *Iſaiah* 48. 10. *I have choſen thee in the furnace of affliction*: It's not meant of Election; for that was from Eternity, but of the manifeſtation of his Love: God gives the Valley of *Achor* for a door of hope; he con-

conveys a ſence of his Love in Times of afflictions; *he brings into the wilderneſs, and ſpeaks comfortably to his people*, Hoſea 2. 14. he ſpeaks to their hearts, as the words are in the Original.

2. When he has ſome high and eminent Services for his people to do, or ſome ſharp ſufferings for them to undergo, he uſually proportions Grace to their Works, and Strength to their Tryals; he ſends none to warfare at their own coſt and charges, *Heb.* 10. 32. *But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions.* No ſooner out of the water of Baptiſm, but they were preſently in the fire of Perſecution.

3. Sacrament times are ſpecial ſealing times of the Spirit; the Sacraments are Seals; and then God puts the Seals of his Spirit upon Believers, he ſtamps them with his Spirit, aſſures them of his Love, and gives a further Evidence of their State in Grace. The Sacraments are given us of God (ſaith one),

to ſignifie as by ſign, to aſſure as by Seal, and to convey as by inſtrument, Jeſus Chriſt, and all his benefits. When Chriſt was baptized, then there came a Voice from Heaven, *This is my beloved Son, in whom I am well pleaſed*, Matth. 3. 16, 17.

4. The hour of Death is uſually the Spirits ſealing time: God gives his people a ſight of Heaven before they come thither: he carries them up to the top of *Piſgah*, and from thence gives them a proſpect of the good Land, whither they are a going. Grace is then moſt vigorous when Grace and Glory are about to meet. I do not ſay, this is always; ſometimes God has withdrawn, and left ſome in great darkneſs at the point of Death; their Sun has gone down in a Cloud; but yet uſually then Gods people have the cleareſt apprehenſions of Divine Love, *Hic Sol Lucis eſt*, Here is Light enough (ſaid dying *Ozolampadius*), putting his hand to his breaſt. Though many have been under great deſertions, yet at the point of Death they have had

clear

clear and glorious manifeſtations of God, as the bleſſed Martyr, Mr. *Glover*, who had been, for ſome time, under deſertion, darkneſs had covered his ſoul, yet when he came within ſight of the Stake, he cryed out, *He is come, he is come.*

Uſe 1. If this be ſo, *That Believers are ſealed with the Holy Spirit of Promiſe*, then this makes much for the Comfort of Believers, it ſhews their bleſſedneſs: Is it not a bleſſed Condition to be ſealed by the Spirit? God adds *grace to grace.*

2. It is a great honour to be ſealed by the Spirit, as we honour God by believing, as *Abraham* he was ſtrong in Faith, and gave glory to God, *Rom.* 4. 20. ſo God honours us in ſealing us by his Spirit.

3. It ſpeaks a Believers ſecurity, *They are ſealed by the Spirit unto the day of redemption*, Eph. 4. 30.

Obj. *But I fear I am not ſealed by the Spirit.*

Anſ. There is the ordinary and extraordinary ſeal of the Spirit; the ordinary ſeal of the Spirit is the work of ſanctification in the heart, and this ſeal is always; the extraordinary ſeal is Peace and Joy that is ſuperadded. Thou maiſt have the ordinary ſeal of the Spirit, though thou haſt not the extraordinary.

Queſt. *But how ſhall I know whether I have the ſealing of the Spirit.*

Anſw. 1. If thou haſt *the Spirit of Adoption, to cry Abba father*, Rom. 8. 15. boldneſs and confidence towards God, *Epheſ.* 3: 12. *In whom we have boldneſs and acceſs with confidence by the faith of him*, παῤῥησίαν, freedom and liberty of ſpeech, as the words ſignifie. Canſt thou come to God as children to their Father?

2. The ſealing of the Spirit is uſually given after mourning for ſin, and great conflicts with corruptions, after much brokenneſs of heart, *Iſaiah* 61. 1, 2, 3. *The Spirit of the Lord God is upon me, becauſe he hath ſent me to bind up the broken hearted, to comfort all that mourn,*

mourn, to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, &c. Is thy heart broken for ſin, art thou a Love-mourner?

3. Heavenly mindedneſs is a grand Evidence of thoſe who are ſealed by the Spirit; they have their Affections tranſlated from Earthly to Heavenly things: We read; *Revel.* 14. 1, 2. of thoſe *hundred forty four thouſand* of ſealed ones that *ſtood with the Lamb on mount Zion*; they *were all redeemed from the earth, and from among men*, verſe 3, 4.

4. Where there is the ſealing of the Spirit, there is a Reſemblance of Chriſt in the ſoul; there is Stamp for Stamp, Character for Character, Grace for Grace; there is the Image of Chriſt lively drawn upon the ſoul: Examine what Reſemblance of Chriſt in thy Heart, what likeneſs of Diſpoſition and Affections to Jeſus Chriſt? Is there Grace in thee anſwerable to the Grace of Chriſt?

Doſt thou ſhew forth the Vertues of him who *hath called you out of darkneſs into his marvellous light*, 1 Pet. 2. 19.

5. Doſt thou find Peace and Joy in thy ſoul, ſo as thou doſt greatly rejoice in the Lord?

Obj. Sometime I find Joy, but it doth not remain.

Anſw. Though you have not always the Joy of the Spirit, yet you have always the Spirit of Joy. Joy is a tranſient thing, but Believers have the Spirit always abiding in them, *John* 14. 16. The Lord Jeſus Chriſt promiſed, *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.* And this Spirit is known by Operation, though not always by Joy: *There is* (ſaith one) *the work of the Spirit, where there is not the joy of the Spirit.*

2. *Uſe* of *Exhortation: Labour for the ſealing of the Spirit in coming to this Holy Supper of the Lord.* Pray that it may

may be a ſealing time, that God would ſet the Broad Seal of the Spirit upon thee; as the Spouſe, *Cant.* 8. 6. *Set me as a Seal upon thy heart, as a Seal upon thine arm*; as men carry their Seals on their fingers. Her Prayer doth import thus much, That ſhe might be eſtabliſhed in her Union with Chriſt, and made to abide in him, as the impreſſion of a Seal is fixed upon the Wax. Pray earneſtly, that God would ſet the Seal of his Love upon thee, and that thou maiſt be wrapt up in a nearer Union and Communion with Jeſus Chriſt.

SERM.

SERM. V.

Cant. 1. 12.

While the King ſitteth at his table, my Spikenard ſendeth forth the ſmell thereof.

THeſe are the words of the Spouſe touching her beloved, the Lord Jeſus Chriſt declaring her Experiences of his gracious, ſweet, and comforting Influences, while ſhe had Communion with him in his Ordinances.

In the Words obſerve,

1. *The Title ſhe gives to Chriſt (King)*, ſetting forth his Soveraignty and Majeſty.

ſty. There are theſe Two Titles uſually given to Chriſt by the Spouſe, ſometimes ſhe calls him, *her Beloved*; a Title importing much Love and Affection: as Chriſt calls her *his Love*, a Title uſually given from a Superior to an Inferior, as from an Husband to a Wife. Hence ſhe gives him the Title of *King*.

2. *The ſweet and comfortable priviledge of his Preſence, which ſhe enjoyed, (The King ſitteth at his Table).* As Chriſt is the King here ſpoken of, ſo this Table is the Goſpel, *Prov.* 9. 1. where the Feaſt of *fat things* is prepared, *Iſaiah* 25. 6. *Matth.* 22. 4. Chriſt ſitting doth import the ſweet Communion Believers have with him in his Ordinances, which is ſet forth by a great Feaſt. Chriſt he furniſheth his Table with Goſpel-Dainties, and he ſits down himſelf, *Rev.* 3. 20.

3. *The Effect of the Kings ſitting at the Table (My Spikenard)*, which ſignifies the Graces of the Spirit in Believers; for as Spikenard hath a ſavoury and ſweet ſmell, ſo hath Grace; it is preci-

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ous

ous in it ſelf, and ſweet and pleaſant to God, and to all others who have their ſences exerciſed to diſcern between good and evil. Grace is compared in this Book of the *Canticles* to Spices and Flowers that have an odoriferous ſmell, *ſendeth forth the ſmell thereof*; which ſignifies the Exerciſe of Grace, the vigour and freſhneſs thereof, *Cant.* 4. 16. The Spouſe prays for the *North wind to awake*, and the *South wind to come and blow upon her garden, that the Spices thereof may flow forth*; and that is, that her Graces may be freſh and vigorous.

4. *The Connexion of the Effect with Chriſts Preſence: While the King ſitteth at his Table, my Spikenard ſendeth forth the ſmell thereof.* Chriſts ſitting at his Table, is the Cauſe of this comfortable Effect. So that the Doctrine from the words is this,

Doct. *That the Preſence of Jeſus Chriſt in his Ordinances, do draw forth the Graces of Believers, and make them freſh and vigorous, like Spices that are beaten*

beaten, which ſend forth their ſweet ſavour.

Chriſts preſence makes the Graces of Believers very fragrant. Chriſt is the Sun of Righteouſneſs, *Mal.* 4. 2. who is very powerful in his influences; the Grace of Believers are quickned and revived in his preſence.

In the proſecution of this Doctrine, two things will come under conſideration.

I. *That the Lord Jeſus Chriſt, the King of Saints, doth afford and vouchſafe his preſence with his People in his Ordinances.*

II. *That Chriſts preſence is very powerful to draw forth the Graces of Believers, and to make them freſh and vigorous.*

1. That *Chriſt doth vouchſafe his preſence with his People in his Ordinances*, he doth graciouſly condeſcend to ſit at the Table with them. He doth not only

only make a rich Feaſt, and prepare a Table richly deck'd and furniſhed with Goſpel-dainties, but he ſits down himſelf at his Table (as was hinted before) he is ſaid to walk in the midſt of the ſeven Golden Candleſticks, *Rev.* 1. 13.

The Reaſons why the Lord Jeſus doth afford his preſence with his people in his Ordinance, are

1. *To fulfil his own promiſe*, Exod 29. 43. *And there I will meet with the children of Iſrael, and* the tabernacle *ſhall be ſanctified by my glory.* The Lord hath promiſed to meet with his People in his Ordinances; they ſhall not be in the Kings Court without the Kings preſence, *Matth.* 18. 20. and as the Angel ſaid, *Matth.* 28. 7. to the Woman that came to the Sepulcher to ſeek Chriſt; that he was *riſen from the dead: and behold, he goeth before you into Galilee, there ſhall you ſee him.* So in the Ordinances, you ſhall ſee him there; Chriſt is viſible to an eye of Faith.

2. *To*

2. *To anſwer his Peoples Prayers.* It's the earneſt Prayer of gracious ſouls, that they may meet with Chriſt in his Ordinances, who is the bleſſing and comfort of them, that he may ſit at his Table with them, elſe theſe Dainties will not reliſh well with them, and they ſhall famiſh at this Goſpel Feaſt. The Spouſe invites her beloved to come into his Garden, and eat his pleaſant fruits, ſignifying her ardent deſire of his preſence. And ſaith holy *David*, *Pſal.* 63. 1. *O God, thou art my God, early will I ſeek thee.* It is God in the Ordinances, that Gracious Souls do ſeek after.

3. *To ſatisfie their expectations.* They go with expectations to meet with Chriſt, to ſee the King in his Glory, *Pſal.* 63. 2. *To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary.* Without which, the Ordinances are but empty things. Their earneſt breathings and longs are after God, their expectations are from him, *Pſal.* 84. 2. *My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart*

and

and my fleſh crieth out for the living God.

Obj. But it may be objected, I have come often to the Lords Table, but never experienced the King ſitting there.

Anſw: 1. Chriſt is viſible in his Ordinances only to an eye of Faith. Thou comeſt to the Word, and to the Sacrament, and doeſt not ſee him, it is becauſe thou haſt not thy eyes open to ſee him. Chriſt is preſent to an eye of Faith, but it may be thou doeſt not come prepared with an expectation to ſee him: it is Faith that makes Chriſt preſent to to the Soul. It is with many as it was with *Hagar*, who ſaw not the Well of Water that was near her, till God opened her eyes.

2. There is a two-fold preſence of Chriſt, his ſecret and his ſenſible preſence, his viſible and inviſible preſence. Chriſt is ſecretly preſent when he is not ſenſibly ſo, *Job* 9. 11. *Lo, he goeth by me, and I ſee him not: he paſſeth on alſo, but I perceive him not.* It is indeed very comfortable to have his ſenſible preſence; but we muſt not conclude Chriſt is not preſent, becauſe we cannot

cannot ſee him, through our heedleſsneſs we do not obſerve his acceſſes and receſſes; that we do not ſee Chriſt in his Ordinances, it's becauſe our hearts are afar off. Do we not often draw nigh to God with our bodies, and our hearts at a great diſtance from him? We give him the ſervice of the lips, but not the ſervice of the heart, *Iſai.* 29. 43.

Uſe. But this ſurely is the bleſſing and comfort of the Ordinances to injoy Chriſt in them; without whom, we have but the ſhadow without the ſubſtance, the ſhell without the kernel.

2 Branch: *That the Gracious preſence of Chriſt in his Ordinances, doth greatly influence, and draw forth the Graces of Believers, and make them very freſh and vigorous, ſweet and ſavory.* This makes their Spikenard to ſend forth the ſmell thereof; the actings of Grace depend upon his gracious influences. The Spouſe had good experiences of this, therefore ſhe Prays, *Cant.* 4. 16. *That the North and South-winds might blow upon her Garden, that the ſpices thereof*

may flow forth. This will appear from theſe two things:

I. *That all Grace is in Chriſt.*

II. *That all Grace is communicated from Chriſt to us.*

1. All Grace is in Chriſt, as all light is in the Sun, and all water in the Ocean, *Col.* 1. 19. *It pleaſeth the father, that in him ſhould all fulneſs dwell.* Chriſts fulneſs is an univerſal fulneſs, and it is a dwelling fulneſs.

That all Grace is communcated from Chriſt to us, as all light is communicated from the Sun, and all water from the Ocean, 1 *John* 16. *And of his fulneſs have all we received, and grace for grace;* not only the habits of Grace, but the actings of Grace depend upon Chriſt. He is all in all, as in the Working, ſo in the acting of Grace; therefore he tells his Diſciples, *Joh.* 15. 5. *Without me ye can do nothing.* χωρὶς ἐμοῦ Separate and apart from me. Chriſt is the Author and finiſher of our Faith; as the influences of the Sun are

are very quickning, ſo are the influences of Chriſt, the Sun of Righteouſneſs: While the King ſitteth at his Table, there are gracious communications from him to Believers.

The actings of Grace are the Saints fruits, which are found from him. The Apoſtle *Paul* ſpeaks of Chriſts living in him, *Gal.* 2. 20.

3. This may be argued from experience; it's the joint experience of all Saints. It was the experience of the Spouſe (as in the Text) and all Believers can join their experiences with hers in this point: in the injoyment of Chriſts preſence, their Graces are lively and active, and their Comforts are multiplied, and their Graces are more or leſs active, vigorous and ſavory, according to the influences of Chriſt upon them, and the communion they have with him. As the nearer the Sun, the more light and heat, ſo the nearer to Chriſt, the more powerful are his influences upon us, to make our Graces lively and active, ſweet and fragrant. This is the con-

current experience of Believers.

Uſe 1. Is it ſo? Then here we may ſee the wonderful condeſcention of Chriſt, who though a King, and a King of Kings, yet he will vouchſafe to ſit at his Table with us, to have communion with us in his Ordinances. O beloved, what a high priviledge is this? It's that which makes ſitting at his Table ſo ſweet and delightful, 2 *Cant.* 3. *I ſat down under his ſhadow with great delight.* It is delightſome ſitting down with Chriſt at his Table: There are many choice and excellent fruits which flow from him to believers. Good company at a Feaſt is very delightful. Here you may have Chriſts company, and is not that moſt ſweet and pleaſant? *Ipſe aſpectus boni viri delectat*, was the ſaying of an Heathen: *The very aſpect of a good Man, delighteth much more Chriſts aſpect, who is not only Good, but Goodneſs it ſelf.*

2. *Exhortation*: This then ſhould encourage us to come to this Goſpel-Feaſt, for there the King ſitteth at his Table, and he ſits there to welcome his

his Gueſts; as he hath invited his Gueſts, *Matth.* 22. *Come, for all things are ready.* So, he welcomes them, he ſits there to give them the beſt entertainment. They Feaſt with the King of Heaven, and feed upon thoſe delicacies which he hath prepared. He hath prepared his Dinner, his Fatlings and Oxen are killed, and all things are made ready for them.

2. Pray then for the preſence of Chriſt in his Ordinances, be ardently deſirous, and earneſtly longing for his company, that the King may ſit at his Table with thee, that thy Spikenard may ſend forth the ſmell thereof. Invite Chriſt to come into thy heart, as the Spouſe doth, *Cant.* 4. 16. *Let my beloved come into his garden, and eat his pleaſant fruits.* Two things the Spouſe deſires of Chriſt, 1. *That ſhe might enjoy his preſence:* 2. *That he would eat his pleaſant fruits.* That is, familiarly delight in his own Graces. The fruits that Believers bring forth are very delightful to Chriſt; they are his pleaſant fruits.

3. In approaching to this Ordinance of the Supper, look to Chriſt only, *Heb.* 12. 2. *Looking unto Jeſus*, ἀφορῶντες. The word ſignify a looking off all other objects, and looking unto Jeſus only. Fix the eye of thy Faith upon Chriſt, when thou comeſt to the Lords Table, ſee him ſitting there, and look only to him as that *Perſian* Lady, being at *Cyrus*'s Wedding, and asked how ſhe liked the Bridegroom, *I know not*, ſaid ſhe, *for I ſaw no body there but my own Huſband.* Look to Chriſt only as the Diſciples that were with Chriſt: Upon the Mount of Transfiguration, there appeared unto them *Moſes* and *Elias* talking with him, *Mat.* 17. 3. but immediately a bright cloud over-ſhadowed them, and then they ſaw no man ſave Jeſus only, *v.* 5. 8. Look to Jeſus Chriſt and him only. Say as that Martyr ſaid, *I care for nothing viſible or inviſible, ſo I may enjoy him.*

4. In coming to this holy Supper of the Lord, let our behaviour be ſuch, as we may ſee the King ſitting at his Table,

Table, and not provoke him to withdraw, for if he abſent himſelf, then thy peace and comfort is gone, thy Spikenard will not ſend forth its ſmell, this holy Feaſt will be a Famine to thee.

Direct. But what ſhould we do? Or how ſhould we ſo carry our ſelves in coming to the Lords Table, as we may not give him cauſe to withdraw.

1. Then, Look to the Preparations of thy Soul before thou comeſt, ask thy Soul this Queſtion, O my Soul, thou art going to ſit with the King at his Table, to Feaſt with him, but how art thou prepared? Haſt thou thy Wedding-Garment? What care haſt thou taken to make thy ſelf ready, *Rev.* 19. 7. *Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made her ſelf ready.* Every Sacrament-day may be ſaid to be a Marriage-day, then we meet the Bridegroom of our ſouls, and we ſhould make our ſelves ready for him.

2. Look to the poſture and behaviour of thy ſoul while thou art at the Kings Table.

1. That thou behave thy ſelf reverently in the Preſence of the King of Glory, *Heb.* 12. 28. *Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and godly fear.* Mal. 1. 6. *A ſon honoureth his father, and a ſervant his maſter? If then I be a father, where is mine honour? and if I be a maſter, where is my fear?*

2. Give him your Loves. Chriſt is not ſatisfied with any thing, except we give our Love to him, and he muſt have all our love; *Modus amandi deum eſt ſine modo:* The only meaſure of loving God, is to love him without meaſure.

3. Be obedient to hearken to his Voice, ſay to all the Powers and Faculties of thy Soul, as the Mother of Chriſt ſaid to the Servants at the Wedding, *John* 2. 5. *Whatſoever he ſaith unto you, do it:* And as *Samuel* ſaid, *Speak, Lord, for thy ſervant heareth.*

4. Be

4. Be chearful in his Preſence, let thy Soul be filled with Joy, rejoice in the Lord, *Phil.* 4. 4. Take heed of dullneſs and heavineſs; for this may cauſe the King to riſe from his Table. It's ſaid of a *Roman* Emperour, That he never ſent away any ſad from his Preſence. Surely the Lord Jeſus, the King of this Goſpel-Feaſt, would have none ſad that ſits at his Table with him.

SERM.

SERM. VI.

Cant. 2. 3.

——And his fruit was ſweet to my taſte.

THeſe are the words of the Spouſe concerning her Beloved, the Lord Jeſus Chriſt. In the foregoing Clauſe of this Verſe, ſhe ſhews how delightful the ſhadow of Chriſt was to her, *I ſate down under his ſhadow with great delight*: When ſhe was ſcorched with outward and inward heat, with ſharp outward afflictions, with the ſence of Gods wrath, and fiery Darts of Satans Temptations, Chriſt was a compleat refreſhing ſhadow to her, *Iſaiah* 32. 2.

32. 2. He is ſaid to be *as the ſhadow of a great rock in a weary land.*

In the words of the Text ſhe ſhews how ſweet Chriſts Fruit was to her taſte. In theſe Two Clauſes joyned together by this Copulative (*and*), we have the Spouſes high Commendation of Chriſt, ſhe commends him from her own Experience, and we ſay, Experience teacheth.

She found both protection from him and proviſion in him.

Doct. From the words I ſhall obſerve this Doctrine, *That there are many choice and excellent Fruits in Chriſt, which flow from him to Believers, all which are very ſweet and pleaſant to their taſte.* The Lord Jeſus is compared to a Tree of Life, *Prov.* 3. 18. in reſpect of the Variety of his Bleſſings, and in reſpect of the conſtancy of his Influences, *Rev.* 22. 2. *In the midſt of the ſtreet of it, and of either ſide of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month,* &c.

And

And how ſatisfyingly ſweet are theſe to Believers? They are like *Manna*, that ſutes the taſte of every gracious Soul.

In proſecution of this Doctrine, I ſhall,

I. Shew, *What are thoſe ſweet and precious Fruits of Chriſt which flow from him to Believers.*

II. *How do they taſte the Fruits of Chriſt?*

III. *How doth it appear, that the Fruits of Chriſt are ſweet to a Believers taſte?*

1. Q. *What are thoſe Fruits of Chriſt which flow from him to Believers?*

Anſ. The Fruits of Chriſt are the Diſcoveries and Manifeſtations of his Grace and Love, the Emanations of his Favour, thoſe Spiritual Bleſſings which are the Fruits of his Blood, *Eph.* 1. 3. As,

1. *Firſt, Pardon of Sin.* This is one of thoſe ſweet and precious Fruits that flow

flow from Chriſts Blood, and drop from his Wounds, *Col.* 1. 14. Forgiveneſs of ſins is a Redemption-Mercy, a Fruit of his Redeeming Love: And how ſweet is this bleſſing to a Believers taſte? Pardon of ſin is every bleſſing radically (as ſaith a Reverend Divine): We may deduce and derive every bleſſing from it; we may ſay of this bleſſing, it is the pardon of ſin, and of the other mercy, it is the pardon of ſin. And this precious Fruit of Chriſt is very ſweet to a Believers taſte, *Pſal.* 51. 8. *Make me,* ſaith *David, to hear joy and gladneſs, that the bones thou haſt broken may rejoice.* The Joy that flows from the pardon of ſin is unſpeakably ſweet; *Son;* (ſaith Chriſt to the man whom he had healed), *be of good cheer, thy ſins are forgiven thee.*

There are Four things in the pardon of ſin, that makes it ſo ſweet to believers.

1. *Firſt, The Freeneſs of it.* Pardon of ſin flows from the Fountain of Divine Love, *Iſaiah* 43. 25. God pardons us for his own ſake, not for any worthineſs

thineſs in us, *Rev.* 1. 5. *Unto him that loved us, and waſhed us from our ſins in his own blood.* It's not a Pardon which we have merited, but which Chriſt has freely purchaſed by his own Blood; and becauſe they taſte and ſee ſo much love in the pardon of ſin, therefore it's ſo ſweet to them.

2. *Secondly*, The fullneſs of it; all their ſins included and comprehended in it: it's a full and General Pardon, not one ſin left out, *Col.* 2. 13. *Having forgiven you all treſpaſſes.* O! this is ſweet, not the guilt of one ſin remains, all ſins pardoned, paſt, preſent and to come; not that ſins are actually pardoned to the Soul before they be committed, but there is pardon laid up in Chriſt, to be applied by him when ſin is committed, *Pſal.* 130. 4. Sin is ſo forgiven as it is forgotten to Believers; God is ſaid to *blot out their trangreſſions, and not to remember their ſins*, Iſaiah 43. 25. and in *Jer.* 50. 20. *The iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found*, &c. This is very ſweet to them.

3. *Thirdly*,

3. *Thirdly*, The *Authentickneſs of it.* (1.) It's a Pardon ratified and confirmed by the Blood of Chriſt. *Mat.* 26. 28. *For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.* (2.) Sealed with the Broad Seal of Heaven. (3.) Witneſſed to us by the Spirit.

4. *Fourthly*, *It's an everlaſting Pardon*; it is enacted in Heaven, and ſhall never be reverſt, like the Laws of the *Medes* and *Perſians*, unalterable. The Gifts and Calling of God are without repentance. This is ſweet.

2. *Secondly*, *Peace* is another of thoſe choice Fruits that flow from Chriſt to Believers, *John* 14. 27. *Peace I leave with you, my Peace I give unto you.* How ſweet is Chriſts Peace unto a believer? This is the ſweet Food a Chriſtian feeds upon, and is delighted with; it's a Soul ſecuring Peace, *Phil.* 4. 7. It keeps the heart and mind of a Chriſtian as in a Garriſon; it keeps the mind in the ſenſe of evil things, and the heart in the want of good things. The Soul takes a ſweet repoſe in the boſome of Je-

Jeſus Chriſt; nothing ſweeter than the Peace of a good Conſcience, *Prov.* 15. 15. A good Conſcience is a continual Feaſt. This ſweet Fruit flows from Chriſt, he is the Prince of Peace, and hath promiſed to give reſt unto the weary and heavy laden Soul, *Matth.* 11. 28.

3. *Thirdly, Joy in the Holy Ghoſt,* is a choice Fruit which flows from Chriſt to believers; he is the Fountain of Joy, and all our freſh Springs are in him, he has the ſole gift of comfort, *John* 15. 11. *Theſe things have I ſpoken unto you, that my joy might remain in you:* And he ſends his Spirit, the Comforter, to fill their hearts with Joy and Comfort; and *this is joy unſpeakable, and full of glory,* 1 Pet. 1. 8.

4. *Fourthly, The ſealing and aſſurance of his Love.* This the Spouſe prays for, *Cant.* 8. 6. She would be aſſured of, and confirmed in the Love of Chriſt; and this Fruit of his is moſt ſweet to a believers taſte: Aſſurance of Chriſts Love is an Heaven on this ſide Heaven. The aſſured Soul lives in the very Suburbs of Heaven,

Heaven, in the upper Region of Grace and Comfort.

5. *Fifthly, Strengthening and perſevering Grace* is another ſweet Fruit flowing from him to believers. It is through his Grace & Strength communicated that they are enabled to perſevere, to go from ſtrength to ſtrength, that they may mount up in the ways of God, as with Eagles wings, that they run without wearineſs, and walk and not faint, it is becauſe he renews their ſtrength, *Iſaiah* 40. 31. The Lord Jeſus Chriſt *ſendeth forth judgment unto victory*, Mat. 12. 20. 2 Cor. 1. 21. They are eſtabliſhed in him, he enables them to *overcome, and makes them Pillars in the Temple of his God*, Rev. 3. 12. Pillars are both the Firmament and Ornament of Temples: We may underſtand it (ſaith one) of the fulneſs and conſtancy both of Grace and Glory in Heaven. Thus I have remarked ſome of thoſe ſweet and precious Fruits which Chriſt communicates to his people.

Qu. 2. *But how do Believers taſte the Fruits of Chriſt?*

Anſ. By Faith they taſte his Fruit to be ſweet: Faith is the Souls Taſter. There are Two ways by which we taſte that the Lord is gracious, by *Faith*, and by *Viſion*, (1.) By *Faith*: Faith feeds upon the Fruits of Chriſt, and theſe eaten and fed upon by Faith, are very ſweet to a gracious Soul. Faith ſets the Soul down under Chriſts ſhadow, where it is ſatisfyingly fed, and greatly delighted with the ſweetneſs of his Fruit. (2.) By *Viſion*, and ſo we ſhall taſte hereafter, how gracious he is, and be infinitely delighted with his pleaſant Fruits.

Reaſons: Why are thoſe precious Fruits which flow from Chriſt to believers, ſo ſweet to their taſte?

1. *Firſt*, Becauſe they are the Fruits of his Blood, Pardon, Peace, Joy, &c. are purchaſed by his Blood, and therefore ſo highly valuable, and tranſcendently ſweet to believers.

2. *Secondly*, Becauſe they are the Evidences and Pledges of his Love, his dying Love, which is the greateſt Love: Theſe Tokens of their Saviours Love, ſent

ſent them from Heaven, muſt needs be very ſweet to them; they taſte and ſee the greateſt Love in theſe precious Fruits of Chriſt: and the more Love we taſte and ſee in the Mercies we enjoy, the ſweeter they are to us. Chriſts Fruits which he imparts and communicates to his people, are the Evidences and Demonſtrations of his diſtinguiſhing Love, and therefore ſweet to their taſte.

Uſe 1. If this be ſo, *That there are precious Fruits of Chriſt flowing from him, which are ſo ſweet to Believers, then how ſweet is Chriſt himſelf?* If ſo much ſweetneſs in the Streams, then how much in the Fountain? Theſe are but ſome drops that flow from him, he is the Ocean. And how ſweet will the Lord Jeſus Chriſt be when we ſhall enjoy him fully and immediately, when we ſhall live at the Fountain head? We ſay, water is ſweeteſt neareſt the Spring. *Si Deus tam bonus quærentibus quam bonus fruentibus.* If God be ſo good to Faith, then how good and

ſweet to fruition? If the Cluſters be ſo ſweet, then how ſweet will the whole Vintage be?

2. *Secondly*, Then *we ſee a Reaſon why Chriſt is ſo ſweet and precious to Believers*, 1 Pet. 2. 7. *They have taſted that the Lord is gracious.* What an high Valuation do they ſet upon Chriſt, what appreciating thoughts have they of him! and no wonder his Fruit is ſo ſweet to their taſte, he is a Tree of Life that bringeth forth Twelve manner of Fruits, and the variety of his Bleſſings and conſtancy of his Influences do commend him to believers. It is no wonder, that thoſe who have taſted the ſweetneſs of his Fruits ſhould be ſo enamoured of him; but here is the wonder, that Chriſt ſhould be no more precious to us, that he ſhould be ſo low and mean in our eſteem, who *is more precious than Rubies, and all the things we can deſire are not to be compared to him*, Prov. 3. 16.

3. *Thirdly*, Then *we may ſee from hence the bleſſedneſs of Believers, who feed upon the ſweet Fruits of Chriſt.* They

They are fed with hidden *Manna*; they have meat to eat the world know not of, the world feed upon husks, but they feed upon the bread of Life, they are enamoured of better things, have better comforts, *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the Rivers of thy pleaſures*: The loving kindneſs of God, which is better than life, doth delight their ſouls. Chriſt is their portion, whom they live upon.

4. *Fourthly Then be ardently deſirous and longing after the ſweet Fruits of Chriſt.* He that hath taſted Honey to be ſweet, deſires more of it: Haſt thou taſted of Chriſts ſweet Fruits? deſire more of them. *Pſal.* 119. 20. Say there with holy *David*, *My heart breaketh for the longing it hath unto thy judgments at all times.* Long after a more full enjoyment and participation of Chriſts pleaſant fruits, urge that promiſe, *Pſal.* 36. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*, &c.

5. *Fifthly*, Come and ſet thy ſelf *down under Chriſts ſhadow.* It's delightſome ſitting there; for there he communicates his choice fruits to his people. The Ordinances are his Banquetting-houſe, where he feaſts Believers with the Dainties and Delicacies of his Love: There he makes them a Feaſt of Love; there he meets them and bleſſeth them, eſpecially in this holy Ordinance of the Supper, there Chriſt communicates his choiceſt and ſweeteſt fruits to his people, there the love of Jeſus Chriſt is ſet forth both in the freeneſs and fullneſs of it; and be ſure you bring faith with you, and then his fruit will be ſweet to your taſte.

6. *Sixthly*, By way of requital to Jeſus Chriſt: Let us invite him into our hearts, as the Spouſe, *Cant.* 4. 16. *Let my beloved come into his garden, and eat his pleaſant fruits.* Her deſire is twofold, (1.) *That he would come*, (2.) *Eat his pleaſant fruit*: Familiarly and friendly delight in his own Graces; they are his fruits, though produced in us: yet by the influences of his Grace, they are

his,

his, and that makes them pleaſant, for he cannot but be delighted with his own Graces: Let our hearts be opened and prepared to give Chriſt entertainment, and then we ſhall enjoy more of him, and be filled with the ſweet Odours of his Grace, *John* 14. 21, 23.

Laſtly, Then what a great Encouragement is here to poor Souls to come to Chriſt, to ſit down under his ſhadow, who hath choice and precious fruits to delight them beyond all compariſon. So that if you will come to Chriſt, and eat of his ſweet fruits, you will ſay as he ſaid, *O quam ſuave eſt*, &c. O how ſweet is it to want the worlds ſweetneſs! the ſweeteſt things of the world will be bitter to thee in compariſon of the ſweet fruits of Chriſt, the moſt precious things vile in thine eyes compared with him; yea, all things will be accounted dung and droſs in compariſon of his Excellencies, *Phil.* 3. 8. Get thy ſelf enamoured of Jeſus Chriſt, come and drink of this living water, and thou wilt not thirſt more

after theſe puddle Streams; He that hath the Fountain cannot want the Streams, *Joh.* 4. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of water, ſpringing up unto everlaſting life.* Chriſts fruits are ſutable and ſatisfying: Why doſt thou feed upon husks? why ſhouldſt *thou ſpend thy money for that which is not bread, and thy labour for that which ſatisfieth not? Hearken diligently unto him, and thy ſoul ſhall delight its ſelf in fatneſs.*

Of

OF THE

Life of Faith.

Gal. 2. 20.

And the life which I now live in the flesh, I live by the faith of the Son of God.

THE Apostle doth here in the beginning of this Verse, declare himself to be both a crucified and quickened Christian, *I am crucified with Christ, nevertheless I live.* He had fellowship with him in his Death, and also in his Resurrection; he was crucified

fied by the power of his Death, and quickened by the vertue of his Resurrection.

In the words of the Text he shews what manner of Life he lived, not a Life of Sence, for that is the Life of the World; not a Life of Vision, for that is the Life of Heaven; but a Life of Faith; *And the life which I now live in the flesh, I live*, &c. Believers do see God here, but it is by Faith, all their Visions of God here are Visions of Faith, 2 *Cor.* 5. 7. *We walk by faith, not by sight.*

Before I come to the Doctrine, I shall open these words (*I live by the faith of the Son of God*). And there are Three Reasons why the Apostle calls it, the *Faith of the Son of God.*

I. *To shew the Excellency of it.* Things have the Name of God in the Scriptures put upon them, to set forth their Excellency, as the fear of God that is the most excellent fear.

II. It is the Faith of the Son of God, *because it is wrought by him by the power of*

of the Holy Spirit: It is called the Faith of the Operation of God, *Col.* 2. 12. *He is the author and finiſher of our faith*, Heb. 12. 2. Rev. 3. 18. *I counſel thee to buy of me gold tried in the fire, that thou maiſt be rich*, Iſa. 53. 11. *By his knowledge ſhall my righteous ſervant juſtifie many*; that is, by his Faith which is revealed in the Goſpel, and wrought by his Power. The great Doctrine of the Goſpel, is Juſtification by Faith. The Goſpel is called the Word of Faith.

III. *Becauſe he is the Object of it*: The chief object of Faith is Chriſt; the promiſes are the objects of Faith, as they relate to him, and are Yea and *Amen* in him, 2 *Cor.* 1. 20. But Chriſt is the principal Object of Faith. *Joh.* 14. 1. *Ye believe in God, believe alſo in me.*

I come now to the Doctrine to be handled from theſe words; which is this:

Doct. That the life which Believers live here in the fleſh, is a life of Faith.

It

It is a life in the fleſh, but not a fleſhly life, which they live, but a life of Faith, *Heb.* 10. 38. *The juſt ſhall live by Faith.* Being made juſt by Faith they live (as ſome expound the words) believers live by that Faith by which they are made juſt.

In proſecution of this Doctrine,

1. I ſhall open the nature of Juſtifying Faith, by which a Chriſtian lives.

2. I ſhall clear this Doctrine by ſome Propoſitions.

3. Shew how, and in what reſpects a Chriſtians life is by Faith.

1. To open the nature of true Juſtifying Faith, take this deſcription of it.

Deſcription of Faith.

Faith is a ſaving Grace, whereby we receive, and reſt alone upon Jeſus Chriſt for Salvation, as he is offered to us in the Goſpel.

1. *I call it a Grace.*] It being infuſed into us, and ſupernaturally wrought and produced in the Soul by the Grace of God, it is the gift of God, *Eph.* 2. 8. It is not a Faith we brought with us into the World; indeed, the Faith of the World is no more than a Natural Principle, but Juſtifying Faith is of the operation of God, and how it is wrought, you may ſee, *Eph.* 1. 19. True Faith is not a Plant that grows in Natures Garden. It is by way of Divine donation, *Phil.* 1. 29. Among the *Pelagians*, Faith was nothing but the Iſſue of their own free Will, and it is no other with the *Socinians*; but certainly, it is above the natural faculty of man to believe aright. In Innocency Man had a power to believe, but by the fall he loſt his believing faculty. 2. It's above Moral Vertue (ſaith one) There is a vaſt difference betwixt Moral Vertue and Spiritual Graces; the ſeeds of Moral Vertues are found in fallen Nature, but of Spiritual Graces none at all.

2. *Faith*

2. *Faith is a Saving Grace*] as being, 1. the way and means effectual to Salvation. 2. As having Salvation annexed to it by the promise of God, *Mark* 16. 16. *He that believeth shall be saved.* Faith and Salvation are so surely connexed, that he that believeth is saved already. *Eph.* 2. 8. *By Grace ye are saved through Faith,* and is said to have everlasting life. *Joh.* 6. 47. The believer hath everlasting life.

1. *In Promissis,* In the Promises.

2. *In Primitiis,* In the first fruits of it.

3. *Whereby the Soul receive and rest upon Christ alone for Salvation.*] Here are two acts of Faith, 1. A receiving Christ. Thus Faith is expressed, *Joh.* 1. 12. To as many as received him. And this in the latter part of the verse, is called a believing on his Name. A 2d act of Faith is, a resting upon Christ. Thus Faith is also expressed, *It is a resting, relying, and leaning upon Christ. Psal* 37. 7. *Cant.* 8. 5. The Spouse is there said to come out of the Wilderness, leaning on her Beloved.

It

It is called a truſting and ſtaying upon God. *Iſai.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee.* And the Soul that walketh in darkneſs, and hath no light, is exhorted to truſt in the Name of the Lord, and ſtay upon his God, *Iſai.* 50. 10. Faith is the Souls flight to Jeſus Chriſt. So it is expreſſed, *Pſal.* 143. 9. *Upon Chriſt alone.*] In oppoſition to its own righteouſneſs, being unbottomed and taken off all falſe reſts. There are many falſe reſts, but he that believes is unbottomed, he is emptied of himſelf, and goes naked to Chriſt, and reſts upon him alone. *Lord*, ſaith the believing Soul, *I come to thee to ſave me: I rely only upon thy righteouſneſs for Juſtification and Salvation, and if there be not enough in thee to ſave me, and to make me happy, I deſire to be eternally miſerable.* Thus the believing Soul comes to Chriſt, in the ſence of its own ſinfulneſs and unworthineſs, and reſts upon him alone for Salvation. This is the end of Faith, 1 *Pet.* 1. 9. *Receiving the*

the end of your Faith; even the ſalvation of your Soul.

4. *As he is freely offered in the Goſpel.*] This is the laſt thing in this definition of Faith. Chriſt is offered in the Goſpel in all his Offices, as Prophet Prieſt, and King; and ſo Faith receives him. Faith takes Chriſt not only as a Saviour, but as a Soveraign, and as a Sanctifier; not only as a Prieſt to ſave us, but as a Prophet to teach us, and as a King to Rule in, and over us. Faith ſets Chriſt upon the Throne in the heart; the believing Soul is as willing to be ſanctified, as to be ſaved by him. In a word, Faith takes a whole Chriſt; for ſo he is offered in the Goſpel, *Chriſt will be a Saviour to none but thoſe that will accept him for their Soveraign; he will ſave none but whom he ſanctifies*: As he ſaid to *Peter*, Joh: 13. 8. *If I waſh thee not, thou haſt no part in me.*

Secondly. I come in the ſecond place to lay down ſome Propoſitions for the clearing of the Doctrine; and the firſt is this: 1 *Propoſi-*

1 *Propoſition. That true Faith is a lively and active Grace.* It's practical, a doing and ſuffering Grace; it's that which actuates and quickens all other Graces. As the Criſtal hath Vertue in it, to quicken other precious ſtones, when the Vertue of them is almoſt extinct, ſo Faith doth revive and quicken all other Graces in the Soul of a Chriſtian. If Faith lies dead in us, then all other Graces lye dead alſo; yea, as one ſaith, *Dormit Chriſtus ſi dormit fides, Chriſt ſleeps, if Faith ſleeps.* Faith is the great Wheel that ſet all the leſſer Wheels in motion in the Soul.

And all thoſe worthy acts, and high atchievements, mentioned *Heb.* 11. are attributed to Faith, as the chief Principle that produced them. Faith is an active Principle, it works by love, *Gal.* 5. 6. In 1 *Theſ.* 1. 3. we read of the Work of Faith.

2 *Prop. That a good Life is inſeparable from Faith.* Yea, as *Auſtin* ſaith, *A good Faith is a good Life, Non bene creditur ubi non bene vivitur, They do not believe well, that do not live well.*

To believe (ſaith one) *is to do Gods* Irenæus. *will.*

There is a Faith that believes to go to Heaven, though it leads its courſe directly to Hell, that thinks to arrive at the *Jeruſalem* of bleſſedneſs, thorow the *Samaria* of prophaneneſs (as one expreſſeth it); but this is the faith, or rather the preſumption of the World, but we read, 1 *Tim.* 1. 19. of *holding faith and a good conſcience*: and in 1 *Tim.* 3. 9. *holding the myſtery of the faith in a pure conſcience.* This heavenly *Manna* muſt be kept in a Golden Pot: An impure life will not ſuit with an holy Faith.

3. *Prop.* Third *Propoſition* is, *That true Faith makes the Word of God its Rule*: It's guided and directed by the Word. The Promiſes are the Supports which faith builds upon, and the precepts of the Word are a Rule to Faith, *Heb.* 11. 8. *By faith Abraham, when he was called to go out into a place which he ſhould after receive for an Inheritance, obeyed, and he went out, not knowing whither he went.* *Abraham* knew he had God

God for his Guide, though he knew not a ſtep of the way he was to go. *Faith* bids us do that for which we can give no reaſon but this, *That we are commanded to do it.* *Faith* hath a light to its feet (ſaith one) that is the word of God, but none to its eyes: *Faith* eyes the Command for its Rule: *Faith* can follow God blindfold: Indeed blind obedience is due to God, but to none elſe. *Abraham* was ſure of a good way and a good end, though he went he knew not whither.

4. *Prop.* The fourth *Propoſition* is this, *That true Faith doth actuate Obedience.*

Two things in the Spouſe did raviſh the heart of Chriſt (ſaith one), her ſingle Eye of Faith, and her Neck-Chain of Obedience, *Cant.* 4. 9. *Faith* receiving Chriſt the Lord, is in it ſelf Virtual Obedience to the Commands of God. Faith and Obedience (ſaith one) are the *Jachim* and the *Boaz*, the Two Pillars of Practical Divinity: Faith is that which renders our obedience acceptable, *Heb.* 11. 6. and the

leaſt act of obedience done in faith ſhall be accepted: Faith doth greatly influence a believer in this whole work of obedience; as the Soul doth animate the whole Body, ſo doth Faith animate the whole Body of a Chriſtians Obedience; and as faith without works is dead, ſo works without faith are dead.

3. Thirdly, *How, and in what reſpects doth a Chriſtian live by Faith?*

I ſhall ſpeak to this in theſe Three Caſes:

1. Firſt, *He lives by Faith in the performance of all his Duties, and enjoyment of all the Ordinances.*

2. Secondly, *In and upon all the Promiſes.*

3. Thirdly, *In all Providences.*

1. *A Believer lives by Faith in performance of all his Duties, and in the enjoyment of all Ordinances,* Heb. 11. 6 *He that cometh unto God, muſt believe that he is,* &c. Nothing is well done tha

that is not done in faith; *whatsoever is not of faith is sin*, and *without faith it is impossible to please God*; therefore he is careful to perform all Duties in faith, hears in faith, reads the Word in faith, meditates in faith; he exercises faith in all holy Duties and Ordinances.

1. *Faith fetcheth in strength from Christ for the performance of Duties:* A believer acts not in his own strength, knowing, *that without Christ he can do nothing*, John 15. 5. *Faith* sees assistance in the power of God; *Faith* carries the Soul out of its own Strength, and invests it with the Strength of Christ; *Faith* sees that for every new Work new Strength is needful, without which no duty can be rightly performed: the Soul is therefore by Faith carried on in the performance of all duties in the Strength of Christ. The believer puts forth fresh acts of Faith for fresh assistance. It is the property of Faith to shew to a Christian his own Weakness and Christs Strength.

2. *Faith looks for acceptance through Christ:* As it sees assistance in the Pow-

er of God, ſo acceptance in the Grace of God. Faith ſhews the believer, that both his perſon and performances are accepted in Chriſt, that God hath engratiated us in his beloved Son our Mediator, *Heb.* 11. 4. *By faith Abel offered unto God a more excellent ſacrifice than Cain.* A *Cain* may offer Sacrifice as well as an *Abel*; a *Doeg* may ſet his foot as far within the Sanctuary as a *David*, but with different ſucceſs.

3. *Faith brings Chriſt into Duties and Ordinances*: It's not ſatisfied without a ſight of him: Faith converſeth with Chriſt in holy duties: O! ſaith the believing Soul, that I may ſee God in ſuch a Duty, and in ſuch an Ordinance; the believer knows Chriſt is the Subſtance, the Ordinances are but Shells and Shadows, empty things without him, *Pſal.* 63. 2. *To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary.* Faith brings Chriſt into the Word, without which the Word is unprofitable, *Heb.* 4. 2. Faith and the Word mixt together, make an happy mixture, a bleſſed compoſition; and ſo in the Sa-

cramen

crament of the Lords Supper, Faith is exerciſed in beholding a Crucified Chriſt; the Believer ſees Chriſt as really in the Sacrament, as if he were Crucified before his eyes. *Zaccheus*, he climbs up into a Sycamore Tree to ſee Chriſt, *Luke* 19. 4. The Ordinances are the Sycamore Tree on which a Believers aſcends, and from thence he ſees Chriſt. A Chriſtian, by Faith, hath the fulleſt Viſions of God that are to be enjoyed; Faith brings the believing Soul into further acquaintance with God, by converſing in the Ordinances, as *Philip* joined himſelf to the Chariot in which the Eunuch was. So the Ordinances are the Chariots in which the Lord Jeſus Chriſt joins himſelf to Believers, *Cant.* 3. 10.

As the Lord promiſed to his people, *Exod.* 29. 43. *There will I meet with the children of Iſrael: and the tabernacle ſhall be ſanctified by my glory.* In the Ordinances, Faith expects to meet the Lord, and to have ſweet converſe with him. *Cant.* 7. 5. The King is held in the Galleries; it is Faith that hold him there.

4. By Faith, a Believer denies himself in all his Duties, arrogates nothing to himself, but gives all to God. *It's not I, but the Grace of God in me*, saith the Apostle *Paul*, 1 *Cor.* 15. 10. this is the Language of Faith. The Believer, when he hath done all, accounts himself but an unprofitable Servant. Faith is a Self-denying Grace, it sets the Crown upon Christs Head. The Believer denies himself in point of Merit. God is his last end. Though he perform Duties, yet he does not rest in them, he glides thorow all his Duties and Ordinances unto God, and makes him his last end, *Cant.* 7. 13. *At our gates are all manner of pleasant fruits, which I have laid up for thee, O my beloved.* Though a Christian is not above Ordinances, yet Faith carries him beyond them. By Faith the Believer glorifies God, and live to him in all his Duties. The Believer sees not himself in his Duties, but God only, and eyes his glory more than his own good.

5. Faith keeps the Heart waiting upon God in holy Duties, though it meets

meets with no preſent Incomes from him; though God do not fill theſe Conduit Pipes; though the golden Oil do not empty it ſelf thorow theſe golden Pipes. There is a preſent reward, which uſually God doth communicate to his People, *Pſal.* 19. 11. *And in keeping of them,* (his righteous Judgments) *there is great reward. Virtus eſt ſibi ipſi præmium, Vertue is a reward to it ſelf.* God's ſervice carries its reward with it; but ſometimes God may, and doth ſuſpend this reward, and with-hold the ſweet influences of his Grace. And when it is thus with the believing Soul, Faith is for waiting upon God. Faith tells the Soul, *Wait ſtill upon God, and keep his way, for though God hide his face, yet it is but for a moment, he will come again. Deus non diſceſſit quando receſſit, God is not departed from his People, though he may withdraw from them for a time.* The Sun may hide it ſelf in a Cloud, but is not out of the Firmament: The Lord may hide his face, but he is not out of Covenant.

Faith

Faith is therefore for waiting, as the Prophet reſolved, *Iſaiah* 8. 17. *I will wait upon the Lord, who hideth his face from the houſe of Jacob, and will look for him*; and as *David*, Pſal. 119. 8. *I will keep thy ſtatutes, oh forſake me not utterly.* Faith tells the Soul, that the Viſion is for an appointed time, but at the end it will ſpeak, and not lye; though it tarry, wait for it, becauſe *it will ſurely come, it will not tarry.* *Faith* will never ſay as they, *Mal.* 3. 14. *It is vain to ſerve God, and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord.*

6. *Faith* enlargeth and quickeneth the heart in Duties, it makes the believing Soul like the Chariots of *Aminadab*, of *a willing people*——as *Jehoſaphats heart was lifted up in the ways of God*, ſo *Faith* lifts up the heart in Gods ways, it ſtirs up holy breathings in the Soul after God, *Pſal.* 119. 20. *My heart breaketh* (ſaith holy *David*) *for the longing it hath unto thy judgments at all times*: It is as Oyl to quicken the Soul

in

in the ways of God, *Pſal.* 119. 60. *I made haſte, and delayed not to keep thy commandments.*

7. *Faith* waits for the future reward of all, a believers ſervices and ſufferings, *Verily there is a reward for the righteous*; but it is to be enjoyed in another world, and *Faith* waits for it. The everlaſting fruition of God in Glory is the ultimate Object of *Faith.* A man (ſaith one) doth not believe in Chriſt, as Chriſt, that doth not believe in him for eternal life. *Faith* ſees a reward in the bounty of God. And thus I have done with the firſt Inſtance, of *living by Faith in holy Duties and Ordinances.*

2. *Inſtance:* Secondly, *A Chriſtian lives by Faith, in and upon the Promiſes,* 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promiſes. Faith* lives upon God in theſe Promiſes, and *Faith* can make a good living out of the Promiſes. Our Lord Jeſus tells us, That *man ſhall not live by bread alone, but by every word that proceedeth out of the*

the mouth of God, Mat. 4. 4. *Faith* lives upon the word of Promiſe.

1. *Firſt*, *Faith* ſees the Truth and Veracity of God in the Promiſes, that they are ſure to build upon, that they are *Yea and Amen in Chriſt*, they ſtand upon a ſure foundation. The Lord Jeſus Chriſt is the Corner-Stone, upon which they are built; Chriſt is the Center, and the Promiſes are but as ſo many Lines in which they all meet: Chriſt is the Fountain, and the Promiſes are as ſo many Streams to which they all run: The Promiſes lead to Chriſt, he himſelf is the great Promiſe, he was firſt promiſed, and all the Promiſes meet in him: The Promiſes are ſure, becauſe *God who hath promiſed is faithful*, Heb. 10. 23. *Faith* ſees more reality in the Promiſes than in the things we ſee with our Eyes.

2. *Secondly*, *Faith* lives and feeds upon the Promiſes, it is the mouth of the Soul, which not only taſteth, but cheweth the promiſes and manifeſtations of God, and ſo maketh meat of them, *Pſal.* 74. 14. Meditation (ſaith one) turn-

turneth the promiſes into Marrow, every promiſe is a Diſh, and all the promiſes are a Royal Feaſt to Faith. A Chriſtian living by Faith upon the promiſes, fareth deliciouſly every day, he is fed with *Manna.* The Bee keeps longeſt upon thoſe Flowers where ſhe finds moſt ſweetneſs. Faith hanging upon the promiſes, finds much ſweetneſs in them; Faith ſets the ſoul down upon the Land of Promiſe, where it is fed with Milk and Honey. The believing Soul lives upon the promiſes when it hath nothing in hand. Faith brings Chriſt into the promiſes, and feeds upon Chriſt in them, *fleſh*, to faith, *is meat indeed, and whoſe blood is drink indeed.*

3. *Thirdly*, *Faith* makes uſe of the Promiſes not only as Food, but as Phyſick; They are not only a believers Food to feed him, but his Phyſick to purge him, 2 *Cor.* 7. 1. The Promiſes cleanſe from all filthineſs of the fleſh, worldly luſts, and groſs corruptions; and of the Spirit more ſpiritual luſts, as Pride and Preſumption, *&c.* *Faith* de-

deriveth holiness from the promises; *Faith* applieth the promises, and the promises applied to the heart, makes the new Creature, (saith one), 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

4. *Fourthly*, Faith makes use of the Promises as Stars to direct the Soul in its way to Heaven; they are a light to a believer in his journey homeward; Every Christian is bound for Heaven, and he makes use of the Promises to guide him in his way thither. The believer looks to the promises, as the wise men did to the Star, to lead him to Christ, to Heaven, and Eternal Happiness.

5. *Fifthly*, Faith makes use of the Promises as Cordials to comfort the Soul. The Promises are full breasts of Consolation to Faith: they are Soveraign Cordials to revive and chear him in all his fainting fits, *Psal.* 27. 13. *I had faint-*

fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living. Faith in the Promiſes is the cure of all diſcouragements, *Pſal.* 119.50. *This is my comfort in my affliction, for thy word hath quickened me.*

6. *Sixthly,* Faith antedates the Promiſes, and makes things abſent to be preſent; it gives a ſubſtantial being to the things hoped for, *Heb.* 11. 1. It doth ſubſtantiate things not ſeen: Faith puts the Future Tenſe into the Preſent Tenſe, and makes evil things preſent afar off, and good things abſent to be preſent: It is the convincing Evidence of things not ſeen, and preſents them to the Soul as the greateſt realities, 2 *Cor.* 4 18. It is ſaid of the Patriarchs, *Heb.* 11. 13. *Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them;* ſaluted them, as the word ſignifies in the Original. Salutations are among Friends when they meet: Faith brought them and the Promiſes together; *They kiſſed Chriſt* (ſaith one) *in the Promiſes,*

ſes, and were interchangably kiſſed of him, being drawn together by mutual dear affection. *Faith* makes uſe of the Promiſes as a Proſpective-Glaſs, whereby it ſees into Heaven, and takes a View of the Glory of the other World.

7. *Laſtly*, *Faith* ſtirs up, and actuates patience to wait for the good things promiſed, *Rom.* 8. 24, 25. To wait for the accompliſhment of all the promiſes, which Faith aſſures the Soul ſhall be in due time, and the time is not long, *Heb.* 10. 37. *For yet a little while, and he that ſhall come will come, and will not tarry.* There are Two Diminutives in the *Greek*, *Yet a little while.* Chriſts coming will be the fulfilment of all the Promiſes, and it will not be long before he come, *Rev.* 22. 12. *Behold, I come quickly, and my reward is with me.* Chriſt is that Noble man in the Parable, that is gone into a far Countrey, to receive to himſelf a Kingdom, and to return, *Luke* 19. 12. And then he will give a Reward to all his faithful Servants.

Thus

Thus much for the Second Instance.

3. Instance: *A Believer lives by faith in all Providences.* Gods Providence is of a large extent, *his kingdom ruleth over all*, Psal. 103. 19. the Kingdom of his Providence. The Lord doth exercise his people under various Providences, though all his decrees and purposes are stable, and admit not of the least change, *Job* 23. 13. *He is of one mind, and who can turn him?* Yet his providences are very variable. The Scene of providence doth often change, and in all the changes of providence, a *believer lives by Faith.*

A Believer lives by Faith in,

1. *Adversity.*
2. *Prosperity.*

1. *First, He lives by Faith in Adversity*, in all dark providences, when the face of providence is sad and lowring, as *Solomon* speaks of a brother, *that he is born for adversity*, Prov. 17. 17. so I may say of Faith.

1. *First, Faith looks upon both sides of Gods afflictive Dispensations*; it sees in the dark, and it can see best in the dark. The Eye of Faith is usually quickest in the darkest Night of Trouble; it sees light in darkness, as the *Israelites* looked upon the bright side of the Cloud: The darkest and most dismal providences are light to Faith: Light will come after darkness, yea, it will spring out of darkness. God (saith Faith) will command light to shine out of darkness, *Post tenebras spero lucem*, After darkness I hope for light, is the language of Faith. It is reported of Master *Latimer*, that when he was going to the Stake, he comforted his fellow sufferers with these words, *Be of good cheer (my brethren), we shall light such a Candle in* England *this day, as shall never be put out.* When Trouble is near at hand, Faith sees God near at hand; it enjoys a Feast in a Famine; it finds Vineyards in the Wilderness, *Hosea* 2. 15, 16. and fetcheth comfort out of discomfort, *Deut.* 32. 13. It *sucks honey out of the rock, and oyl out of the flinty rock.*

2. *Se-*

2. *Secondly, Faith ſees an All-ſufficiency in God in the greateſt failure of Creature-enjoyments*: When the Streams are dried up, the Fountain is full, and Faith in the want of the Streams, lives upon the Fountain, it lives upon Divine Immutable All-ſufficiency, *Heb.* 3. 17. *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine, the labour of the Olive ſhall fail, and the fields ſhall yield me meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, yet* (ſaith the Prophet, *v.* 18.) *I will rejoice in the Lord, I will joy in the God of my ſalvation.* Faith ſees all Supplies in Gods All-ſufficiency: Faith tells the believer, the Lord hath given himſelf, and all that he hath to his people. Thus *Abraham* lived by faith upon Gods All-ſufficiency, when he was commanded to offer up his Son, *Heb.* 11. 17, 18. He believed in God as All-ſufficient.

3. *Thirdly, Faith ſuits the heart of a Believer to all Gods Providences*; It works in the Soul ſuitable Diſpoſitions to his Diſpenſations; it enables a Chri-

ſtian to wait upon God in the way of his Judgments, *Iſaiah* 26. 9. If God frown in his providence, the Soul is humble and low; if God ſmile, it rejoyceth: Faith prepares the Soul to follow God in all his ways; it tells the Soul, that all Sufferings which are leſs than Hell, are far leſs than ſin.

1. *Faith is a calming and quieting Grace*; it allays all Storms in the Soul of a Chriſtian, *Pſalm* 42. 11. The Pſalmiſt found great diſquietments in his Soul, and he ſeeks to ſtill and allay them by faith, which is indeed the cure of all diſcouragements. It is reported of a certain precious Stone, That if it be caſt into the Sea, though never ſo tempeſtuous, it will procure a Calm. So faith calms the Soul, quiets the Conſcience; Faith carries up our Souls to God, and centers them in the Rock that is higher than we.

2. *Faith will bleſs God as well under miſery as under mercy.* So holy *Job* doth *The Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord*

Lord: He bleſſed a taking as well as a giving God. Faith fills the heart with an an holy Contentation, *Phil.* 4. 11. *I have learned* (ſaith the Apoſtle) *in whatſoever ſtate I am, therewith to be content*: Faith teacheth the Soul this divine art of Contentment, and makes us willing to want what God is not willing to give.

3. *Faith will make the beſt Conſtruction of all Gods afflictive Providences*: as to ſee Love in his Anger, Smiles in his Frowns, that God doth not forſake his people, though he ſeems to forſake them. Thus faith ſuits the heart to all Gods Providences.

4. *Faith brings the Providences and Promiſes of God together, which to an Eye of Sence are at a great diſtance, and irreconcilable*: But Faith reconciles all Gods Providences to his Promiſes, and ſees a bleſſed harmony in that ſeeming diſcord: Faith tells the Soul, That Gods Works are all Comments upon his Word, and that God by contrary providences doth fulfil his Word: As *Luther* ſaid, *God doth all things for his*

people by the contraries. The valley of Achor is given for a door of hope, Hoſea 2. 15. Pſalm 112. 4. *Unto the upright there ariſeth light in darkneſs.*

5. *Faith makes not Providence, but the Word of God its Rule.* Providence is a Rule to Sence, but it is no Rule to Faith. Sence judges of things according to outward appearance, but Faith makes up a judgment of things according to the Word. That which is a Chriſtians Rule, muſt be ſtable and unvariable, elſe it's but a crooked Rule: Providence is very variable and changeable, therefore cannot be a Rule to Faith.

6. Laſtly, *Faith enables the Believer to wait the Iſſues of all Gods afflictive Providences.* He that believeth, maketh not haſte. *Job* was exerciſed under various afflictions; he was followed with a Series of Troubles, but he living by faith, ſaw to the end of them, and out-lived them all, *James* 5. 11. Faith doth not conſider afflictions in their Nature and Beginning (as one doth well obſerve), but in their Iſſue and

and End, *Heb.* 12. 11. God will give an happy end to all the afflictions of his people.

1. *A gracious End*: The fruit of affliction is to take away ſin, *Iſaiah* 27. 9. and they do yield the peaceable fruits of righteouſneſs unto them *which are exerciſed thereby.*

2. *A glorious End*, 2 Cor. 4. 17. *For our light affliction, which is but for a moment, maketh for us a far more exceeding and eternal weight of glory.*

2. Secondly, *A Believer lives by faith in Proſperity*: In all the ſmiles of Providence, when he waſheth his ſteps with Butter, and when the Rocks pours him out Rivers of Oyl, when the Candle of the Lord ſhines upon his Tabernacle, as *David* did, *Pſal.* 73. 25. *Whom have I in heaven but thee, and there is none on earth that I deſire beſides thee.*

1. *Faith teacheth a Chriſtian to poſſeſs all earthly things ſelf-denyingly*, to have them as if he had them not, 1 *Cor.* 7. 30. to look upon them with a parting

eye. Faith ſhews us things as they are, it makes a true Judgment, and gives a right Eſtimate of all temporal and tranſitory things, and that our earthly Mountain doth not ſtand ſo ſtrong but it may ſoon be removed. Faith tells us, That all earthly things are vain and empty as to Soul-ſatisfaction: It writes *Solomons* Inſcription upon them, *Vanity of vanities, all is vanity.* He that expecteth Satisfaction from the Creature, ſhall never find Contentation in the Creature; and he that expecteth no Satisfaction from the Creature, hath Contentation in any portion of the Creature. *The All of this World* (ſaith one) *is but one remove from a meer Nothing. Divitiæ Corporales paupertatis plenæ ſunt* (ſaith another), Earthly Riches are full of Poverty. Faith ſhews the Believer, That no part of his Eternal Happineſs doth conſiſt in theſe Earthly Things, for they are in motion whilſt he hath them in poſſeſſion.

2. Faith

2. Faith centers the believing ſoul in God, as its only happineſs; and it ſhews a Chriſtian, that there are better things to be enjoyed in God, than the World can afford, ſo that the believer fetcheth his comforts from a higher ſpring than the World. *David* in the greateſt confluence of Creature-enjoyments, breathed out this Language, *Whom have I in Heaven but thee*, &c. Faith tells the gracious ſoul theſe earthly Comforts are but broken Ciſterns; God is the Fountain of Living Waters. It was a ſaying of *Luther*, *Valde Proteſtatus ſum, I have ſolemnly proteſted, that I will not be put off with theſe things.* And it was an excellent ſpeech of *Galeatius*, *Curſed be that man, who eſteems all the World to be worth one hours Communion with Jeſus Chriſt*, *Rev.* 12. 1. We read of a Woman cloathed with the Sun, and having the Moon under her feet; a true Emblem of a Believer. By Faith, a Chriſtian ſees that theſe ſublunary things are not to be reſted in, therefore he glides thro' them unto God; not Earth, but Heaven

ven is his Center. As that Pilgrim, travelling to *Jeruſalem*, though he met with comfortable accommodations, and many delightful objects in his Journy, yet he ſaid, *This is not Jeruſalem.* So a Chriſtian, though he meet with many objects to delight his ſenſes here, yet he ſaith, *This is not Heaven, this is not my Reſt.*

3. Faith brings God into all a Chriſtians outward comforts: He ſees the love of God in them, and taſteth the ſweetneſs of God in the ſweetneſs of them; and by theſe ſtreams is led up to the Fountain. Faith tells the Believer, that Love is the ſpring and fountain from whence all his mercies flow, and that he enjoys common mercies from ſpecial favour: And this makes them ſo ſweet to a Chriſtian, he taſtes a ſweetneſs in theſe outward mercies that others do not. It's God in theſe mercies, that gracious ſouls look at, and are delighted with, *Gen.* 33. We read that when *Jacob* came to offer his Preſent to his Brother *Eſau*, he ſaid, *I have enough my Brother*, v. 9. And

And *Jacob* in the 11th verſe, ſaith alſo *that he had enough.* but there was God in *Jacobs* enough, which was not in *Eſau's*. *Eſau* ſaid, *I have enough*, without any mention of God, but *Jacob* mentions God in his *enough*. *Take* (ſaith he to his Brother) *I pray thee, my bleſſing, that is brought to thee, becauſe God hath done graciouſly with me, and becauſe I have enough.* A Believer enjoys God in his outward comforts, which others do not.

Faith teacheth a Chriſtian to make a right uſe of all his outward Mercies, to make uſe of them as comforts againſt his neceſſities; not as maſters of his affections, he lives above them, his affections are ſet upon higher and better objects, *Col.* 3. 1, 2. Faith makes theſe things ſubordinate, it keeps them under, ſo that they do not Monopolize the heart of a Chriſtian, nor Uſurp the Throne in his Soul; he uſes the World as not abuſing it. *We ſhould uſe Riches* (ſaith one) *but not enjoy them.* And ſo I may ſay of all other outward Mercies, *What we uſe is uſed for ſome other*

other end, what we enjoy is enjoyed for it ſelf. The Creature muſt only be uſed, becauſe it ſhould always be directed to ſome further end. God ought to be loved for himſelf, therefore he only is to be enjoyed; 'tis an excellent temper, comfortably to uſe outward bleſſings, while God ſhall continue them, and contentedly to part with them, when God ſhall remove them. A Chriſtian by Faith, attains to this excellent temper, and frame of ſpirit. Faith teacheth the Believer to improve his outward comforts for God; as he receives them from his Grace, ſo to return them to his Glory. And this is to make a right uſe of theſe earthly things, to expend and lay them out for God; this is to make Earth ſubordinate to Heaven. To lay out for God, is better than to lay up for our ſelves. Yea, to loſe for God, is better than to enjoy for our ſelves. The Believer by Faith doth ſpiritualize carnal things, and hereby he extracts Heaven out of Earth, and reconciles Heaven and Earth together.

4. *Fourth-*

4. *Fourthly*, But it may be Queried, *What influence hath Faith upon a Chriſtians Life above all other Graces.*

Anſw. 1. Faith unites the Soul to Chriſt; it hath the preheminence in our union with him; it brings Chriſt into the heart of a Believer, who is his life, *Eph.* 3. 17. Faith effects an union betwixt Chriſt and the believing Soul, and this union is the ground of communion. All the communications of Chriſt flows from the Souls union with him. *Rev.* 3. 20. *Behold, I ſtand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will ſup with him, and he with me.* It is Faith that opens the door of the heart to Chriſt, and lets him in.

Secondly, Faith acts immediately upon Chriſt, and conſiders him in his whole Mediatory Latitude; for ſo is he the object of Faith. It looks to Chriſt in all his Offices, of King, Prieſt and Prophet, as having all fullneſs dwelling in him, and furniſhed with all abilities to ſave, *Heb.* 7. 25.

Faith

Faith lets the Soul into Christs All-sufficiency, into all those rich Treasures of Grace which are in him; his unsearchable Riches. Faith invests the Soul with the strength of Christ, *Phil.* 4. 13. *I can do all things, through Christ, which strengthneth me*, saith the believing Soul. The believer goes out of his own own strength, unto Christ for strength; and out of his own wisdom, unto him, who of God, is made to every Believer Wisdom, Righteousness, Sanctification and Redemption, 1 *Cor.* 1. 30.

Thirdly, It is the Property of Faith, to make an impartial resignation of the Soul to Christ. As Faith brings Christ into the soul, so it carries up the soul to him. The vitality and essential Nature of Faith, doth consist in a resigning of its Reason, Will and Affections, to *Jesus Christ*, according to the terms of the *Covenant*, to be Taught, Guided and Governed by him. *Faith* lives in *Christ*, and upon him. It is the Genius of Faith, to be Ruled by Christ in all things, (1.) In spiritual

ſpiritual Duties, and holy Ordinances. Faith waits to ſee the power and glory of God; it waits for the moving and ſtirring of the Waters for power from Chriſt, and the breathings of the ſpirit. (2*dly.*) In the works of his ordinary calling the Believer; ſerve the Lord Jeſus in them, and by Faith maintain an heavenly heart in all his earthly employments. While he is on Earth he lives in Heaven. *Faith* (ſaith one) *is ſuch a Grace, as brings down the Kingdom of Chriſt into the meaneſt Trades the Believer is employed about.* Thus Faith uniting our ſouls to Chriſt, and acting immediately upon him, conſidering him in his whole Mediatory Latitude, and enabling the ſoul to make its impartial reſignation to Jeſus Chriſt, hath an influence more, and above any other grace, upon a Chriſtians life.

Uſe 1. If this be ſo, that the life which Believers live here in the fleſh, is a life of Faith, then we may ſee a great and wide difference betwixt a Believer and an Unbeliever; as they differ

differ in their Principles, ſo in their Lives. The Unbeliever ſeeth and judgeth of things according to Senſe; the Believer judgeth of things according to what Faith ſuggeſts; he knows and underſtands all things by Faith, *Heb.* 11. 3. *Through Faith we underſtand that the worlds were framed by the word of God.* Faith is not contrary to Reaſon, but it's above Reaſon. The Saints believe for things that their Reaſon cannot comprehend; and this gives a Reaſon why they are not diſcouraged in the greateſt Troubles. Nothing can diſcourage us if we believe, for *Faith* can encounter the greateſt troubles, and in the ſharpeſt conflicts can bear up its head. It is the true life-blood of Courage againſt all ſpiritual Difficulties. *If the Challenger be on the left hand to defie us, Faith ſees* (ſaith one) *the Champion on the right hand to defend us.* If the Invader be behind, the Protector is before us, *Zach.* 3. 1, 2.

Uſe 2*d.* Then here we ſee the bleſſedneſs of the life of *Faith*; no life like it but the life of Viſion, and that is Heaven.

Heaven. Indeed, he that lives by *Faith*, lives in the very Suburbs of Heaven; his better part is there. His Soul by *Faith*, takes poſſeſſion of the Crown of Heaven, whilſt his Body is upon the Earth. The Life of *Faith* is,

1. *A ſweet and comfortable Life.* *It is a Life above*, Phil. 3. 20. A Chriſtian by Faith, can make up a true Judgment of things. *The Believer judgeth of things by their inviſible inſide* (as one ſaith) *not by their outward appearance; he ſees a far greater uglineſs in ſin than in the moſt deformed monſter, and he ſees the beauty and excellency of holineſs.* The worth of ſpiritual things is not obvious to ſenſe, but it is to faith, *Heb.* 11. 27. *Moſes* by Faith, ſaw him who is inviſible; and this muſt needs be very ſweet and comfortable. God himſelf is viſible to Faith, and it ſeeth not only the back parts, but the face of God. *The Eſſence of God is as clear to that eye* (ſaith a Reverend Divine) *as any of his Attributes.* Yea, his Eſſence is as plain to *Faith* as any of his Works are to Senſe.

Faith adhereth to God, loveth God, and rejoyceth in him; the Believer walketh as in the preſence of God. *Pſal.* 16. 8. *I have ſet the Lord always before me.*

2. It is a quiet and contented life. Faith lodgeth a bleſſed calm in the Conſcience, it fills the Soul with Peace, *Rom.* 15. 13. It allays all ſtorms, it makes the Sun to ſhine when clouds and darkneſs are round about us. *Faith* can live contentedly in any condition, it can breathe in any Air, with the *Salamander* can live in the fire, for Faith gives the Believer a poſſeſſion of all things, 2 *Cor.* 6. 10. *As having nothing, yet poſſeſſing all things.* Though a Chriſtian have nothing in hand, yet he poſſeſſes all things by Faith. A Believer poſſeſſes God who hath all things, *Qui habet habentem omnia habet omnia, He that hath him who hath all things, hath all things.* God is *bonum in quo omnia bona, The good in whom there is all good Faith, by the ſame hand empties and fills.* 1 Tim. 6. 6. *Godlineſs hath a Self-ſufficiency. Faith* fills the Believer with all Treaſures.

3. The

3. The life of *Faith* is a God-Honouring, and a Chriſt-Exalting Life, *Rom.* 4. 20. *Abraham* being ſtrong in *Faith*, gave glory to God. We honour God by believing faith gives all glory to God, arrogates nothing to it ſelf. Unbelief is a God-diſhonouring Sin: *Faith* is a God-honouring, a Chriſt-exalting Grace; and there is no Grace that God honours more than *Faith*. The Believer can truſt in God, even when he appears as an Enemy ready to ſlay him; he caſts himſelf into Gods arms, when there appears nothing but frowns in his face. *Job.* 13. 15. *Though he ſlay me, yet will I truſt in him.* *Job* did not think God an Enemy, though he ſhould ſlay him. *Faith* will have good thoughts of God, let him do what he pleaſe. *Faith* maintains high and honourable thoughts of God whatever troubles the Believer is exerciſed with. *Paul* exulted in the love of Chriſt amidſt the greateſt troubles and ſharpeſt trials, *Rom.* 8. 38, 39. It will ſpeak well of God, what evil ſoever it receive from his hand.

4. The life of faith is a fruitful life; it's full of good Works. Faith evidences it ſelf by good Works, *Jam.* 2. 18. And without works faith is dead. Faith is no barren grace, it makes a Chriſtian fruitful in every good work. The Life of Faith is a Holy Life, and therefore a Bleſſed Life. Faith is an active Principle, it exerts all other Graces; thoſe worthy acts of Grace, As *Abel*'s excellent Sacrifice, *Enoch*'s walking with God, *Abraham*'s Obedience, *Moſes*'s Self-denial; all are aſcribed to Faith, *Heb.* 11. 4, 5, 8, 24. Faith works by love, and it diſcovers Chriſt to the Soul as an object moſt lovely and deſirable, *Cant.* 5. 16. Faith makes a Chriſtian that he ſhall neither be barren, nor unfruitful, in the knowledge of Jeſus Chriſt, 2 *Pet.* 1. 5, 6, 7, 8.

5. The Life of Faith is a moſt ſublime Life; he lives above the World who lives by Faith. *The way of life is above, to the Wiſe*, ſaith *Soloman*, Prov. 15. 24. By faith the believer overcomes the World, and lives above it,

1 *Joh.*

1 *Joh.* 5. 4. It's called the Victory that overcometh the World, becauſe it gives the believer Victory over the World.

A Chriſtian living by faith, ſets his feet upon the World, and tramples upon all ſublunary things. He that lives by faith, lives by Laws of Heaven; as his Name is written in Heaven, ſo his Converſation is there, *Phil.* 3. 20. πολίτευμα. Our City converſe, as the word ſignifies, *Corpore ambulamus in terra Corde habitamus in Cœlo* (ſaith one) *We have our Bodies on Earth, our Hearts in Heaven.* The Believer lives by the ſame Laws the Saints and Angels do in Heaven; as Stars, tho ſometimes ſeen in the puddle, yet have their ſcituation in Heaven. So the Believer hath his converſation in Heaven, though his commoration be on Earth. He who lives by Faith, walks with God (as *Enoch* did) therefore he lives above the World. The life of Faith is a very contemplative life. The Believer ſoars aloft in his contemplations of God. Faith is a contemplative grace, and it loves to live upon

the Mount of Divine Contemplation. Faith is converſant in Heaven, in converſing with God, and contemplating his glorious Excellencies and Perfections.

Uſe 3. *Of Exhortation*: Then live by Faith; walk by Faith as the Apoſtle ſaith, 2 *Cor.* 5. 7. *We walk by faith, and not by ſight.* Live by Faith in performance of all your Duties, in the enjoyment of all Ordinances; live by Faith in and upon the promiſes, and in all providences, in every condition, in proſperity, and in adverſity, live by Faith. Faith will make the moſt dolorous condition joyful and comfortable; it makes adverſity amiable. Labour to be more acquainted with the life of Faith.

1. Conſider it's a Duty. (2.) It's a Priviledge. It is a Duty. The Juſt ſhall live by Faith, that is, they ought to live by Faith. It's required that they ſhould live by faith in all Conditions, *Iſai.* 26. 4. *Truſt in the Lord for ever.*

2. As it is our Duty, ſo it is our Priviledge: To live by faith is moſt com-

comfortable living. He that lives by faith, walks in the light when others walk in darkneſs; faith can ſee light thro the clouds of the darkeſt Diſpenſations. The dark Valley of the ſhadow of Death is light to faith. He that lives by faith acts like God, for as God brings light out of darkneſs, comfort out of ſorrow, riches out of poverty, and glory out of ſhame, ſo doth *Faith* bring light out of darkneſs, extract ſweet out of bitter, plenty out of poverty, and glory out of ſhame; it turns Counters into Gold, Pebbles into Pearls, Sickneſs into Health, and Want into Abundance. Oh! The Excellency of the Life of *Faith.*

3. It is the proper life of a Chriſtian, for wherein is he diſtinguiſhed from others but by his *Faith.* This Life of *Faith*, is the diſcriminating Character of a true Saint. By this Life of *Faith*, the Grace of a Chriſtian is viſible; he who lives by *Faith*, lives and walks like a Chriſtian indeed. It is Faith, and not Profeſſion, that is the Characteriſtical note of a true Chriſtian.

4. It is a Life moſt grateful and acceptable to God: No Life pleaſeth him like the Life of Faith: Our Duties performed in Faith are very acceptable to God, *Heb.* 11. 4. *Abel by faith obtained this teſtimony, that he pleaſed God.* It is ſaid, *Heb.* 11. 23. *That by faith Joſeph gave commandment concerning his bones.* This, though it ſeemeth to be but a ſmall matter, yet being done in Faith, hath an honourable mention: The leaſt thing done in Faith is accepted, when the greateſt things not done in Faith are rejected.

5. By this life of faith the Saints obtain a good report, *Heb.* 11. 2. 39. *By it the Elders obtained a good report*: It makes Believers renowned, and doth eternallize their Names, 1 *Theſ.* 1 8. *for from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to Godward is ſpread abroad.* They who live by faith, receive an honourable Teſtimony from God and all good men: It gives a man a name better than that of Sons or of Daugters, an everlaſting name

name that ſhall never be forgotten.

6. The Life of Faith prepares the Soul for the Life of Viſion; the Viſions of Faith prepare us for the Viſions of Glory. Faith ſhall ſhortly be ſwallowed up in Viſion, and hope in Fruition: He that lives a life of Faith on Earth, ſhall live a life of Viſion in Heaven. The Saints walk by Faith here, they ſhall walk by ſight hereafter.

7. The Life of Faith is a certain paſſage to the Life of Glory. Salvation is the end of Faith, 1 *Pet.* 1. 9. *Receiving the end of your faith, even the ſalvation of your ſouls.* Salvation is the period and perfection of Faith. True Faith will infallibly bring us to Heaven, and to an everlaſting life of Viſion.

Directions: *But what muſt we do that we may live by faith?*

1. Firſt, *Then labour to get your faith ſtrengthened.* He that lives by faith had need have much faith. Pray (as the Diſciples did) *Lord increaſe our faith:*

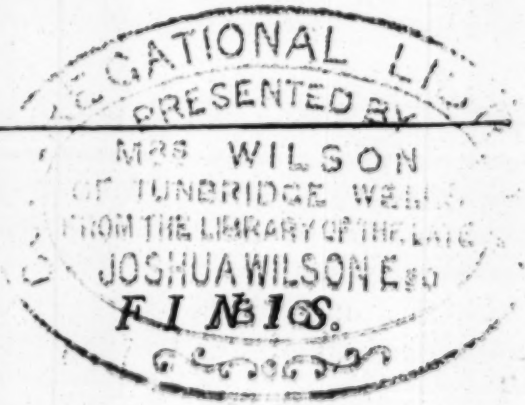
faith: A little faith is not enough to live by in every Condition; We meet with many discouragements, great difficulties, and dark providences; we had need therefore strengthen our faith, as the Apostle prays, 2 *Thes.* 1. 11. *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.* Faith doth support and bear up the whole frame of Salvation; therefore it had need be strong.

2. Secondly, *Be very conversant in the Promises, and be treasuring them up in thy heart*: Be as the good Scribe, instructed unto the Kingdom of God, who *bringeth forth out of his Treasury things new and old.* The promises are *pabulum fidei*, the food that faith lives upon.

3. Thirdly, *Record all thy Experiences of God*: Experience is a good Nurse to Faith. Faith can call to mind former Experiences, and live upon them in the want of present Experiences, *Psalm* 77. 10, 11. *But I will remember the*

the years of the right hand of the moſt high: I will remember the works of the Lord, ſurely I will remember thy wonders of old.

Thus labour to ſtrengthen thy faith by the Power of God, by the Word of God, and by thy Experiences of his Love, that thou maiſt ſay with the Apoſtle, *And the life which I now live in the fleſh, I live by the faith of the Son of God.*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